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ENGLAND'S MISSION

AND

APPEAL FOR HER OWN PEOPLE ;

OR

HEATHENDOM IN CHRISTENDOM.

A Voice to England

ON THE

- SOCIAL AND MORAL PHENOMENA OF GREAT BRITAIN,

AND SUGGESTIVE OF

HOME CLAIMS AND HOME DUTIES.

EDITED BY CLERGYMEN OF THE CHURCH OF ENGLAND.

VOL. I.

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ENGLAND'S APPEAL, &c.

**A wise man scorneth nothing, be it never so small or homely,
For he knoweth not the secret laws that may bind it to great effects.
The world in its boyhood was credulous, and dreaded the vengeance
of the stars.**

**The world in its dotage is not wiser, fearing not the influence of
of small things.**

**Planets govern not the soul, nor guide the destinies of man,
But trifles, lighter than straws, are levers in the building of character.**

TUPPER.

WHAT! another magazine added to the already too
undant supply of this article! Such, we can readily
imagine, will be the exclamation of some. In reply, we
only inquire whether it is certain that the supply of
useful literature is already too great or even equal to the
requirements of the age? If it be true that the circula-
tion of three highly objectionable periodicals in London
alone exceeds all the supply of useful literature issued by
the Christian Knowledge Society, the Bible Society, the
Religious Tract Society, and all other societies united,
we think a case is made out why the supply of useful
literature should be greatly increased, and every additional
magazine of this character hailed as a fresh accession to
the cause of morality and truth; and as a fresh antagonist
to the foes of social and religious progress.

In soliciting public favour for our little magazine, we may further state that we propose to take ground which can scarcely be said to be pre-occupied—certainly it has not received attention at all commensurate with its paramount claims.

England possesses all the elements of physical, social, and religious elevation, yet her *masses* are steeped in the most appalling degradation, and so fearfully deteriorating the national character and undermining the British empire, that Lord Shaftesbury has declared that another generation occupying the position of the present, would probably witness the downfall of this country. An effort of such vast and momentous concern as that which draws attention to this aspect of affairs, and suggests means of meeting the evil is unquestionably one of overwhelming importance, and of thrilling interest. Such is the object anticipated in our magazine. We cannot, however, perhaps do better than give, as explanatory of our work, the following extract from a little book promotive of a kindred effort:—

“Why, with all the appliances for securing the social and religious elevation of her people, does Great Britain present heathen tribes, misery, vice and crime, to an extent probably unparalleled by any other country? Whether viewed politically, socially, or religiously, is there any other question of such paramount importance to the British nation?”

When we contemplate our ten thousand charitable institutions—our munificent educational establishments—our extraordinary multiplication of churches and chapels—and inquire into the result of this gigantic and costly enterprise, the paucity of the return strikes, and strikes most painfully, the minds of deep-thinking and far-seeing *men*; and there is no possibility of resisting the painful and staggering conviction, that this grand and mighty effort for the social and moral elevation of our people is a grand and mighty failure. The statistical phenomena of the country place a denial of this fact beyond the reach of

any honest and enlightened mind. Take London, the wealthy and luxurious metropolis of this great country. There are eighty thousand persons professedly engaged in promoting the temporal and religious improvement of their fellow citizens; the charities—the schools, churches, chapels, and kindred institutions, are upon a scale, and to an extent, which may well form the wonder of the world—yet what is the condition of London with all these advantages? There are *one hundred thousand* of its inhabitants without the very necessaries of life—who, on rising in the morning, know not where to obtain a meal, or where at night they shall find a place of shelter or rest. *Thirty thousand* of its juvenile population have to gain their living by begging or stealing; and out of *five hundred*, examined by Lord Shaftesbury, more than *two hundred* declared they had never known what it was to lie in a bed. Not less than *one hundred thousand* of the young people have received no education whatever, and upwards of *a million and a half* of its population on the Sabbath enter no place of worship!

Many thousands are picked up in the streets helplessly drunk, and there are many more thousands who violate the laws of the land. These frightful evils appear on the very surface of metropolitan society, but if we probe a little deeper we discover a state of things at which the heart sickens, and one which would be disgraceful even to a heathen, and much more to a christian land.

Yet London is but a type, more or less, of every provincial town and every parish throughout Great Britain. But whence this melancholy and truly discouraging state of our people? And is it possible that we can direct the attention of the British public to a subject of more thrilling interest? To send missionaries to the heathen is a bounden duty—but have we any right to be looking after the heathen perishing at the antipodes, while we are leaving our own people to perish at our very doors? Or can we, with a home population degraded and heathenised, fail to prove a curse instead of a blessing to other countries? *Is it not a notorious fact, that the first things which the heathen learn from us are to drink and to swear?* Are

then, to sit down satisfied with the present results of our philanthropic and religious efforts? Can this subject fail to awaken genuine sympathy in the breast of every true-hearted and right-minded Englishman, and lead him to turn from sentimental and unsound theories to practical and effective measures for delivering his country from such a state of heathenism?

The causes of our national degradation are, no doubt, various and complex; but there are three primary causes, which, so long as they are allowed to exist, will effectually neutralise and defeat the most gigantic and well-planned schemes for the amelioration of society in this country.

We refer to the dwellings of our people—the difference of masters and employers as to the position and character of the people they employ—and our drinking and smoking habits.

The dwellings of vast multitudes of our people are such, that we do not say it is morally, but we deliberately say it is *physically* impossible for the people to be religious, or even moral—the common decencies of life *cannot* be observed in these dwellings. And is it anything better than a solemn mockery, to teach our young people moral and religious truths—to preach the blessed Gospel to their parents—and then apathetically leave them in places reeking with filth and every abomination? Again—with persons employing work-people—what little interest is taken in their social condition—what little inquiry as to their moral character. As to the former, employers are much more concerned for their cattle; as to the latter, provided a man is a clever workman, he will, though a dissolute and drunken fellow, obtain employment as readily as others, he is associated with sober and respectable men, and allowed to corrupt a whole workshop—and thus there is no penalty upon vice, no premium upon *virtue*. *Lastly, take the drinking and smoking habits of the people.* Mr. Porter, the Chairman of the Board of Trade, in an interesting and valuable paper read by him before the *British Association for the Advancement of Science*, calculated that the working classes of this country

annually expend upon these ensnaring articles the enormous sum of *fifty millions!* a sum equal to the whole taxation of this country." *

These are the stirring points to which we propose, with God's blessing, to devote a portion of our pages; and we earnestly invite the co-operation of all who take an interest in these great questions, or who are in a position to furnish us with the social and moral statistics of the country. Our next number will take up the subject of *England's Homes*, or the Dwellings of the Working Population. The Factories and workshops, with the drinking and smoking customs of England, will follow in subsequent numbers.

LOOK AT HOME.

(Or, the Savages Preaching to Christians.)

The following particulars are from a periodical which has done good service to the cause of social and moral progress. They will be found to contain an interesting account of the visit of some Indian tribes to this country. Deeply and painfully convinced of the truths contained in the Indians remarks, they are here reproduced, with an earnest desire that nominal Christians will no longer attempt to close their eyes to a state of things palpably evident even to Savages, but that the severe rebuke of this heathen may have a salutary effect upon all who profess to be moved either by the feelings of patriotism, or the still higher and holier motives of Christianity. To each it speaks in language too loud and plain to be otherwise than wilfully disregarded; and surely when an untutored Indian draws a contrast from personal observation between the condition of his own people and the condition of ours, after having enjoyed the privileges of civilization and Christianity for ages, in favor of the former and to the disparagement of the latter, surely, we say, it is high time to search most anxiously for the real cause of such a condition of things, and without delay to apply some remedy which, by God's blessing shall give us a nearer approach to that position in which civilization and Christianity were unquestionably designed to place us:—

Among the visitors of the Indians, we need hardly say that there were numerous religious persons who delighted with the simplicity and goodness of their characters, wished ardently that they might become still better by a knowledge of the truth. These gentlemen

* *England's Model Parish*, price 3d., Wertheim and Macintosh.

however, being civilised men, could only see and comprehend the vices of savageism, and were not aware of the impression made upon savages by their own. 'My friends,' replied the War-chief to the first deputation, 'the Great Spirit has sent you to us with kind words, and he has opened our ears to hear them, which we have done.

We are glad to see you, and to hear you speak, for we know that you are our friends. What you have said relative to our learning to read and to write, we are sure can do us no good—we are now too old; but for our children, we think it would be well for them to learn; and they are now going to schools in our village, and learning to to read and to write. As to the white man's religion which you have explained, we have heard it told to us in the same way, many times, in our own country, and there are white men and white women there now trying to teach it to our people. We do not think your religion good, unless it is so for white people, and this we don't doubt. The Great Spirit has made our skin red, and the forest for us to live in. He has also given us our religion, which has taken our fathers to "the beautiful hunting-grounds," where we wish to meet them. We can't believe that the Great Spirit made us to live with Pale faces in this world, and we think He has intended we should live separate in the world to come.

'My friends, we know that when white men come into our country we are unhappy—the Indians all die, or are driven away before the white men. Our hope is to enjoy our hunting-grounds in the world to come, which white men cannot take from us: we know that our fathers and our mothers have gone there and we don't know why we should not go there too.' * * *

He here asked for the pipe, and having drawn a few whiffs, proceeded—

'My friends, you speak of the 'good book' that you have in your hand; we have many of these in our village; we are told that "all your words about the Son of the Great Spirit are printed in that book, and if we learn to read it, it will make good people of us." I would now ask why it don't make good people [of the Pale faces living all around us? They can all read the good book, and they can understand all that the 'blackcoats' * say, and still we find they are not so honest and so good a people as ours: this we are sure of; such is the case in the country about us; but *here* we have no doubt but the white people, who have so many to preach, and so many books to read, are all honest and good. In *our* country the white people have two faces and their tongues branch in different ways; we know that this displeases the Great Spirit, and we do not wish to teach it to our children.' In reply to a question, he said, 'We believe the Great Spirit requires us to pray to him, which we do, and to thank him for everything we have that is good. We know that he requires us to speak the *truth*, to feed the poor, and to love our friends. We don't know of *anything more* that he demands: he may demand more of white *people*, but we don't know that.' And in reply to another—'If the

* Clergymen

Great Spirit sent the small-pox into our country to destroy us, we believe it was to punish us for listening to the false promises of white men. It is white man's disease, and no doubt it was sent amongst white people to punish them for their sins. It never came amongst the Indians until we began to listen to the promises of white men, and to follow their ways; it then came amongst us; and we are not sure but the Great Spirit then sent it to punish us for our foolishness."

This is no doubt very melancholy, but the fault is not with the Indians. In passing through our steets, they saw multitudes of famishing creatures, 'women with little children all in dirty rags;' and some with babes in their arms lying about the doors of public-houses helplessly drunk: 'they had never seen any Indians in the wilderness half so poor, and looking so sick.' And what was the corollary they drew from this? That it was wrong to send missionaries to the Indians from a country where so many miserable creatures were perishing for want of food and knowledge! This remark was made by a comical savage called Jim; but poor Jim could not even guess at the scenes of unspeakable wretchedness presented by this wealthy country—at the famine, filth, and horrors of all kinds that teem in our streets and lanes: he could not know that the circumstance of people dying among us of absolute starvation, or destroying themselves or others in fits of frantic drunkenness, is too common to excite special notice; and he could not imagine that our missions to his country hardly absorb a twentieth part of the vast sums lavished in Christian charity upon other *distant* quarters of the world. We remember remonstrating once with a wealthy Quaker on his Society's neglect of the widow of an admirable man who had devoted himself zealously and usefully to co-operation with them in the anti-slavery cause. 'I admit it all, replied the millionaire; 'he was indeed an admirable man, and his widow is a most deserving woman; but for me, my sympathies are all absorbed—by the hundred millions of India!'

On another occasion, the savages appeared to be a little irritated by their well-meaning religious visitors; for their War-chief roundly told them that all they could say he had heard before from 'more intelligent-looking men.'

'Now, my friends,' said he, 'I will tell you that when we first came over to this country, we thought that where you had so many preachers, so many to read and explain the good book, we should find the white people all good and sober people; but as we travel about, we find this was all a mistake. When we first came over, we thought that white man's religion would make all people good, and we then would have been glad to talk with you, but now we cannot say that we like to do it any more. My friends, I am willing to talk with you, if it can do any good to the hundreds and thousands of poor and hungry people that we see in our streets every day when we ride out. We see hundreds of little children with their naked feet in the snow, and we pity them, for we know they are hungry, and we give them money every time we pass by them. In four days, we have given twenty dollars to hungry children—

we give our money only to children. We are told that the fathers of these children are in the houses where they sell fire-water, and are drunk, and in their words they every moment abuse and insult the Great Spirit. You talk about sending black-coats among the Indians; now we have no such poor children among us; we have no such drunkards, or people who abuse the Great Spirit. Indians dare not do so. They pray to the Great Spirit, and he is kind to them. Now we think it would be better for your teachers all to stay at home, and go to work right here in your own streets, where all your good work is wanted. This is my advice."

Shall we take the wholesome advice which these savages give us—"Look at Home,"—and thus place ourselves in a position for doing more unmixed good abroad? If not, we must expect that, with some reason, the savages will conclude that *we* are savages, and they the civilized portion of mankind.—*Chambers' Edinburgh Journal*.

HINTS TO OUR LETTER-WRITERS.

It may here be stated that the Vicar of Harbury, with a view to fixing the attention of the people on Sundays and raising their general intelligence encourages them and more especially the younger members of his charge, to write letters to him, giving an outline or some points of a Sundays sermon. The following juvenile production is a rough specimen of these letters, and of course conveys nothing but a few disconnected passages, so jumbled together that the sense of the whole is destroyed; and nothing can be done in the way of a corrected copy beyond putting the different passages into separate paragraphs, and correcting the grammatical inaccuracies. For "Repetition," in the first line, it should be *recognition*, or *acknowledgement*. For "Ledger," at the end of the paragraph, substitute *book of remembrance*. In spelling, where there is any doubt, a dictionary should be used. A full stop should be put after the end of each sentence, and the next begin with a capital letter. Letters should begin and end in the usual epistolary style.

Juvenile Letter.

Sunday Evening, May 23rd, 1852.

6th Chapter Matthews Gospel, 12 verse.

And forgive us our debts as we forgive our debtors

Here we have a Repetition of Sin James said that in many things we defend all. We have great offences, and some have small offences But God has no such thing. Now I will tell you plainly this Evening that A man who has A days pay and does not do but *a half days work* why he his robbing his master it is like taking the *money out of his masters pocket* this man may think his master *will not put it down in his day-book or Ledger* But if not God does *put it down in is Ledger*.

There ore some Persons who say they will forgive but not forget, but you must act out the Proverb Forgive and Forget

If you ask God to forgive you. Can you find any difficulty in forgiving Others O Pray then my brethren and let it shine forth in your characters. A Railway man said unto me The Railway men are not men they are worse than brutes. Now who am I to take for my pattern or Model. Why God, Be angry but Sin Not

The apostle paul sais in several differant places that Sins. debts. and Transgressions .All mean the same.

Rev. W. Whigt met a whole gan of men on the Railway the other day and ask the Ganger of these men if he had many bad ones among them. And he said he did not know that he had one bad character among them, for when he know that either of them don anything that was rong, or said anything that was improper, he sent them of the work how happy must these men be Just imagine a quanlity of policemen or offerces of Justice to enter this place and take 12 of our parishoners or more what would be the feelings of these people whome they were seperated from what would be the feelings of those men when they where to march through the town Leamington to Warwick what could be the feelings of those people when the iron doors where shut upon them what could be the feelings of these people when the trumpet sounded for the Judge to come in, and for those men to appeal before him to take there trial But wnat would that be to the heavenly Judge

I remain

Your most obedient servant,

T. R.

Harbury.

Adult Letter.

Walthamstow, February 14 52.

SIR,

I am sorry that I Did not attent to the first Letter concerning the Model Parish I have not any Subscribers on the card at Present but you may Depend on having it Returnd in the course of a forghtnight as I will exert mySelf and I should not like to send it Back empty. I will send you something myself to Pay all the expenses

Yours obediently,

W. D.

Carpenter,
Walthamstow, Essex.

the Revd T Wight

home more than five shillings out of his one pound one on a Saturday night, and it broke my heart to see the children too ragged to send to school, to say nothing of the starved look they had out of the little I could give them. Well, God be praised, he gave up the drink, and the next Saturday he laid twenty-one shillings upon the chair you sit upon. Oh! didn't I give thanks upon my bended knees that night; still I was fearful it would't last, and I spent no more than the five shillings I used to, saying to myself, may be the money will be more wanted than it is now. Well, the next week he brought me the same, and the next, and the next, until eight weeks had passed; and glory to God! there was no change for the bad in my husband; and all the while he never asked me why there was nothing better for him out of his earnings; so I felt there was no fear for him, and the ninth week, when he came home to me, I had this table bought, and these six chairs, one for myself, four for the children, and one for himself; and I was dressed in a new gown, and the children all had new clothes and shoes and stockings, and upon his chair I put a bran new suit, and upon his plate I put the bill and receipt for them all, just the eight sixteen shillings, the cost that I'd saved out of his wages, not knowing what might happen, and that always went for drink. And he cried, good lady and good gentleman, he cried like a baby, but 'twas with thanks to God; and now where's the healthier man than my husband in the whole county of Cork, or a happier wife than myself, or decenter or better fed children than my own?"

THE BIBLE.

The 'Bible' itself,—with no irreverent use of the word, it may yet be no more to us than the sign by which we designate the written word of God. But if we ask ourselves what the word means, and know that it means simply 'The Book,' so that there was a time when 'bible' in English would be applied to any book, (in Chaucer it is so,) then how much matter of thought and reflection is here, and in this our present restriction of the word to one book, to the exclusion of all others. So prevailing, that is, has been the sense of Holy Scripture being *the* Book, the worthiest and best, that one which explained all other books, standing up in their midst,—like Joseph's kingly sheaf, to which all the other sheaves did obeisance,—that this name of 'Bible' or 'Book' has come to be restricted to it alone: just as 'Scripture' means no more than 'Writing,' but this inspired Writing has been felt to be so far above all other writings, that this name also it has challenged as exclusively its own.—*Trench on the Study of Words.*

A HINT TO CHRISTIANS.

Let Christians think less of the little things about which they differ, and more of the great things about which they agree.

STATE OF AN ENGLISH PARISH.

The population of Clerkenwell was, in 1851, 53,584 souls. In the two Parish Churches, the average attendance of poor is about eighty at each Church; many of these are pensioners, and others receive occasional temporal relief. At the district Churches and Dissenting Places of Worship, the attendance of poor is small indeed. I do not believe, in the whole parish, one hundred poor people could be found attending public worship, who do not, more or less, frequently receive eleemosynary relief to induce them so to do.

Thus, about one poor person in fifty occasionally attends public worship; or, where the attendance is regular, it arises generally from a share in the distribution of weekly bequests of bread.—*Vaderkiste's Notes of a Six Years' Mission.*

TO IDLERS AND LATE RISERS.

L O S T !!

Somewhere between sunrise and sunset, TWO GOLDEN HOURS, each set with SIXTY DIAMOND MINUTES! No reward will be offered, as they are for ever lost!

AN OCTOGENARIAN DINNER PARTY.

The Vicar's first party in England's Model Parish consisted of the aged. Ten dined with him, and their united age was 800 years; their descendants, 239. Five others, too infirm to be present, had their dinners sent—the united age of the whole was 1,200 years. The patriarchal party were regaled with roast beef and plum pudding, followed with a dish of good coffee—"the cup which cheers, and not inebriates." After a little address, the old people separated, highly pleased with their entertainment, and expressing a hope that they might be spared to accept the invitation for the following year.

Reviews of New Works.

"MELIORA; OR, BETTER TIMES TO COME."

Edited by VISCOUNT INGESTRE.

London: Parker and Son.

Such is the title given to a small volume of Essays contributed by several different authors, but all having for their object the amelioration of the condition of the working classes. Many of the essays are of a very highly interesting and useful character; and, with the exception of some remarks on Beer Shops, and certain sentiments expressed in the contributions of some of the working men, the whole work may be very strongly recommended, and we trust will meet with large and rapid sale. We cannot but express the pleasure we feel in seeing, among the contributors, men eminent for rank, science, and learning, thus combining to promote the temporal and spiritual well-being of those whose condition has been so long and so fearfully neglected. It is a step in the right direction, and an earnest hope, that better times shall not be looked for in vain.

HICK, HÆC, HOC.

When the Rev. Dr. Patton was in England, he dined with several gentlemen who used a great variety of arguments to make him give up his cold water principles. "Now here," said one, "here, doctor, is some good old hook; surely you can't decline this?" "Can't," replied the doctor, "why, sir, I learned to decline it when a boy. Hic, hæc, hoc," the table was in a roar, and the doctor came off triumphant. Let all boys when young decline hoc; if they do, they will never know the drunkard's hic.—*Honolulu Friend*.

TO THOSE WHO WISH TO BE LOVED OR REMEMBERED.

"Thousands of men breathe, move and live—pass off the stage of life, and are heard of no more. Why? None were blessed by them; none could point to them as the means of their redemption; not a line they wrote, not a word they spoke, could be recalled, and so they perished: their light went out in darkness, and they were not remembered more than the insects of yesterday. Will you thus live and die, O man immortal? Live for something. Do good, and leave behind you a monument of virtue, that the storms of time can never destroy. Write your name by kindness, love, and mercy on the hearts of thousands you come in contact with, year by year, and you will never be forgotten. No; your name, your deeds, will be as legible on the hearts you leave behind, as the stars on the brow of the evening. Good deeds will shine as brightly on the earth as the stars of heaven.—*Dr. Chalmers*.

TO SUBSCRIBERS AND CORRESPONDENTS.

Our Magazine is not published for profit, but for usefulness. It is, however, very important that if the Magazine is to be continued, our friends should kindly exert themselves and encourage us, so that we may not sustain loss.

In addition to Statistical and other information, each number will contain Twelve Questions—4 Biblical, 4 Historical, or Geographical, and 4 Miscellaneous; also Two Letters from the Working Classes, one for Adults, and one for Youths under eighteen. These letters will appear with all mistakes in grammar, spelling, &c., and corrected copies from the working classes to follow in the succeeding number. By thus placing in juxtaposition their ignorance and intelligence, we believe much may be done towards removing the one and advancing the other.

We invite our clerical, our working, and other friends to take advantage of our periodical, and to encourage it as favouring habits of enquiry and reading—as promotive of increasing general intelligence among our adult population—as conducive, under God, to a right formation of character among the young, and as calculated, by creating a taste for useful, intellectual, and ennobling pursuits, to supersede our drinking, smoking, and other deteriorating habits.

Contributions of Original Articles, Useful Extracts, Statistics, Anecdotes, Questions, Letters, &c., will be thankfully received. The initials and place of residence we should prefer appearing to those contributions we may publish, and in the case of the letters, the *Trade*, of the writer. All communications to be addressed, *prepaid*, to the Editors of *England's Appeal*, Harbury, Warwickshire. Advertisements and Books for review to be sent before the 15th of each month. Any friends desirous of circulating the prospectus of this undertaking, may obtain copies by sending a few stamps to cover the expense of the postage, &c.

Those friends to whom the magazine is sent, are respectfully requested to send subscriptions in advance, if they wish their magazine to be continued.

Lines on "The Sabbath, by a Working Man's Working Son," will appear in our next.

ENGLAND'S HOMES ;
OR
THE DWELLINGS OF ENGLISHMEN.

How little and how lightly
We care for one another !
How seldom, and how slightly,
Consider each a brother !
For all the world is every man
To his own self alone,
And all beside no better than
A thing he doesn't own.

TUPPER.

POETS and authors have given the most fervid and glowing description of an Englishman's home, and of an Englishman's cottage. It is a national boast that an Englishman's hearth and home are peculiarly the privilege of this country—so much so, that our neighbours, the French, with others, have nothing in their language bearing any affinity to our word *home*. What foreigner, reading English literature, could arrive at any other conclusion but that England's homes are happy homes, the abodes of social and domestic comfort, and promotive of moral and religious elevation.

A charm, indeed, there should be in the very name of *home* ; and all its associations should generate ennobling feelings. When its omnipotent influence upon families, and therefore upon a nation, is considered, we must all feel that it should be a happy and a sacred place.

The homes of a people may be taken as an unerring index to their social and moral character, and, to a great extent, of their religion. Judged by this rule, what shall we then say of the character of Englishmen ? What, let us impartially inquire, are their homes ?

It is true the land is studded with the castles and mansions of the great, with the splendidly filled houses of the rich, but what can we say of the dwellings of the masses ? You may see here and there the comfortable dwelling of the artisan, and the neat cottage of the labourer ; but are

not these the exception and not the rule? Visit our thriving manufactories, giving employment to thousands, enabling the enterprising proprietors to live in all the splendour of an eastern Nabob. But turn then to the homes of the thousands whose industry is producing all this wealth—or, after rambling over the castellated mansions of the nobility and aristocracy, turn to the poverty-stricken dwellings of the cottagers, whose labour extracts from the soil its generous return, and where shall we find those delightful homes about which poets have ardently sung, and authors enthusiastically written? Are we not involuntarily compelled to confess that too frequently the dwellings of Englishmen are unfit even for the brute that perisheth. The whole country is covered with miserable hovels, unfit for savages, and yet practically declared good enough for Englishmen's dwellings, which are alike a disgrace to the nation, and a reflection upon its religion. How far we are justified in these strictures let the following particulars, taken from a little volume edited by Lord Ingestre, determine:—

“Jacob’s Island is a patch of ground insulated by the common sewer. It lies on the Surrey side of the Thames, and is not far from Bermondsey. I had occasion to explore this spot, and the condition of the people, during the last visitation of the cholera, in 1849. The striking peculiarity of Jacob’s Island consists in the wooden galleries and sleeping-rooms at the back of the houses which overhang the dark ditch which stagnates beside them. The houses are built upon piles, so that the place has positively the look of a Flemish street, flanking a sewer instead of a canal; while the little rickety bridges that span the huge gutters and connect court with court, give it the appearance of the Venice of drains, where channels before and behind the houses do duty for the ocean. Across some *parts of the stream*, rooms have been built, so that house *adjoins house*; and here, with the very stench of death *arising through the boards*, human beings sleep night after *night, until the last sleep of all comes upon them, years before its time*. Scarce a house but yellow linen is hang

ing to dry over the balustrade of staves, or else run out on a long oar, where the sulphur-coloured clothes hang over the waters, and you are almost wonder-struck to see their form and colour unreflected in the putrid ditch below."

"At the back of nearly every house that boasts a square foot or two of outlet—and the majority have none at all—are pigsties. In front waddle ducks, while cocks and hens scratch at the cinder heaps. Indeed, the creatures that fatten on offal are the only living things that seem to flourish here."

"The water of the huge ditch in front of the houses is covered with a scum almost like a cobweb, and prismatic with grease. In it float large masses of green rotting weed, and against the posts of the bridges are swollen carcasses of dead animals, almost bursting with the gases of putrefaction. Along the banks are heaps of indescribable filth, the phosphoretted smell from which tells of the rotting fish, while the oyster shells are like pieces of slate from their coating of mud and dirt. In some parts the fluid is almost as red as blood, from the colouring matter that pours into it from the reeking leather-dressers close by."

"On entering the precincts of the pest-island, the air has literally the smell of a graveyard, and a feeling of nausea and heaviness comes over any one unaccustomed to imbibe such an atmosphere. It is not only the nose, but the stomach, that tells how heavily the breeze is loaded with sulphuretted hydrogen; and as soon as you cross one of the crazy rotting bridges spanning the reeking ditch, you know, as surely as if you had chemically tested it, by the black colour of what was once the white-lead paint upon the door-posts and window-sills, that the atmosphere is thickly charged with this deadly gas. A silver spoon, of which I caught sight in one of the least wretched dwellings, was positively chocolate-coloured by the action of the sulphur on the metal."

"In answer to my questions, one of the inmates of these pest houses told me she was never well. Indeed the *the signs of the deadly influence of the place were painted*

in the earthy complexion of the poor woman. 'Neither I nor my children know what health is,' said she. 'But what is one to do? We must live where our bread is. I've tried to let the house, and put a bill up, but cannot get any one to take it.'"

"A medical gentleman who had kindly undertaken to pilot me through the island, led me to narrow close courts, where the sun never shone, and the air seemed almost as stagnant and putrid as the ditch we had left. The blanched cheeks of the people that came out to stare at us, were white as vegetables grown in the dark; and as we stopped to look down the alley, my informant told me that the place teemed with children, and that if a horn was blown, they would swarm like bees at the sound of a gong. The houses were mostly inhabited by "corn-runners," coal porters, and 'long-shore men,' getting a precarious living—earning sometimes many shillings a day, and then for weeks doing nothing."

"At one house, a child sat nursing a dying half-comatose baby on a door step. The skin of its little arms, instead of being plumped out with health, was loose and shrivelled, like an old crone's, having a flabby monkey-like appearance more than the character of the human cuticle."

"I was stopped by my companion in front of a house 'to let.' The building was as narrow and as unlike a human habitation as the wooden houses in a child's box of toys. 'In this house,' said my guide, 'when the scarlet fever was raging in the neighbourhood, the barber who was living here suffered fearfully from it; and no sooner did the man get well of this, than he was siezed with typhus, and scarcely had he recovered from the first attack, than he was struck down a second time with the same terrible disease. Since then, he has lost his child with cholera, and at this moment his wife is in the workhouse suffering from the same affliction.'"

* * * * *

"As I passed along the reeking banks of the sewer, the sun shone upon a narrow slip of water. In the bright

and planted a few stocks here and there in the rich black mould beneath. Here I was taken up into a room where the window was within four feet of a high wall, at the foot of which, until very recently, ran the open common sewer. The room was so dark, that it was several minutes before I could perceive anything within it, and there was a smell of must and dry rot that told of damp and imperfect ventilation, while the unnatural size of the pupils of the wretched woman's eyes showed how much too long she had dwelt in this gloomy place."

"Here, as usual, I heard stories that made the blood curdle, of the cruelty of those from whom they rented the sties called dwellings. They had begged for pure water to be laid on, and the rain to be excluded; and the answer for eighteen years had been, that the lease was just out."

"'They knows it's handy for a man's work,' said one and all, 'and that's the reason why they imposes on a body.'"

"This, indeed, seems to be the great evil. Out of these wretches' health, comfort and even lives, small capitalists reap a petty independence; and until the poor are rescued from the fangs of such mercenaries, there is but little hope either for their physical or moral welfare."

Is it possible for any government longer to permit such a state of things? Can our nobility and manufacturers longer allow their mansions to stand in such gorgeous contrast with the sties of those who produce their wealth? Can the Christian Church longer refuse to make her pulpits ring with appeals on behalf of our socially heathenised countrymen; faithfully enforcing the relative duties of property and labour?

As the Earl of Shaftesbury justly observed, in the House of Lords, "Every function of nature was performed in public—there was no retirement for any purpose—there was no domestic education—nay, education itself was *useless, if children returned to their homes to unlearn by example what they had learned by precept*. He grieved to *reflect that in these dens there could be no domestic training of that description which was more valuable than any other training—the training of the mother; and that the want of*

such domestic training could not be compensated by any system of public education which could be devised."

Does the Christian church insanely imagine that people thus steeped in filth, and imbedded in social degradation, will ever come under the influence of religion? Does not every person, rightly informed on this great question know that what is attempted in the Church and the School, is neutralised and defeated in these homes? Addressing the House of Lords, the Earl of Shaftesbury observed, "He had, as many of their lordships perhaps knew, been for some time connected with the Ragged Schools recently established in the metropolis. Most of the ragged children whom they saw about the streets attended those schools, and not, he trusted, without benefit. A young boy or girl received there useful lessons; but they returned to the single room in which six families might be residing, without any regard to the restraints which were necessary for a social, moral, and religious life, and they lost in one hour all the decent impressions which they had gained in the previous six. Until this source of evil were removed, all your hopes to improve the morals of your people, all your efforts to give them a useful and religious education will be vain."

Of what avail, we ask, are Churches, Chapels, and Schools, for Englishmen, while they are left to graduate in every species of filth and abomination? To occupy dwellings where it is physically impossible the people should do otherwise than sink to a condition more degraded than the beast.

We are aware what some good men may, and probably will, say on such subjects—that these are secular matters, to be taken up and carried out by the government and the country. But is it at all probable that the government or the laity will take up these great questions unless the Clergy first move in the matter. If they stand aloof, with apathetic indifference, are the government and laity ever likely to be impressed with the magnitude of the evil. But if the question has any claim upon the government, as seriously affecting a well-regulated country, upon the laity, as interfering with a well-ordered state

society, how imperatively great are its claims upon the Clergy and Christian public, as exercising a most deteriorating influence upon the moral and religious character of the people, and sapping the very foundations of Christianity.

The very first step towards meeting this frightful evil, is to make ourselves acquainted with it; to be convinced that Churches, Chapels, and Schools, are comparatively useless, until it is removed; there is too much force in the remark of the Hon. F. Byng, "In almost all our reformatorys, our rulers seem to me to be beginning at the wrong end. Churches and Schools have been the first objects; while that which is necessary to make Churches and Schools available, namely, the social condition of the poor, has been almost entirely neglected." Having found out the cause, and the inadequacies of present plans, then to determine to grapple with the danger. Difficulties, no doubt, surround this question, but, unquestionably, the greatest of all difficulties is the difficulty of leaving things as they now are. To our own minds, we see no such difficulty as should deter us from the work; on the contrary, much to encourage the undertaking. We believe that the most satisfactory results will be realised, and that no department of philanthropy will be found to yield so large a return; even in a commercial point of view, apart from its social and religious advantages, we feel confident that it would answer.

Nor need such efforts be any tax upon the public; they will prove in themselves productive and highly remunerative. When, then, capitalists are unprepared to engage in such an undertaking, the benevolent and religious portion of society, in each locality, should come forward and unite for the providing of a suitable Model Lodging-house for single men, to which they can be drafted from overcrowded dwellings, and have the comfort of a home, instead of living in sties, or being driven to the beer-shop.

To erect Model Cottages in proportion to the wants of the district, such lodging-houses and cottages to be farmed out to respectable parties, under certain regulations, so as to secure none but respectable tenants; prevent the im-

position of exorbitant charges for rent, and likewise prevent the sale of intoxicating liquors and tobacco. It might further be a judicious arrangement not to allow the rents to exceed five per cent upon the outlay, the object not being a mercenary speculation, but as subsidiary to social and religious progress.

Let each locality carry out such plans, and they will soon witness social and moral improvement—a reduction of local taxation, in the shape of poor-rates and eleemosynary aid, and in many other ways it will be seen that such enlightened charity conveys a two-fold blessing—blessing the receiver and the dispenser.

An effort of this character is now being made in ENGLAND'S MODEL PARISH, and we earnestly urge all who feel an interest in such an undertaking, to encourage it. Contributions will be thankfully received by the Vicar of Harbury for this object.

And were, even, the difficulty of raising funds an insuperable one, we would then, without hesitation, say, "well would it be to appropriate half the funds now expended in charity to such undertakings."

That something must be done in this direction, must be patent to every mind dispassionately and intelligently considering the subject, and no Christian person can be indifferent to this stirring question. Nothing can justify our leaving our fellow countrymen in so deplorable a condition, and we feel that Ministers should, either in themselves or through their friends, move in this matter. We confess that we can see no force in the assertion, that it is incompatible with ministerial duty. There are times when we *must* turn from the ordinary routine of these duties; a principle, on many points, already recognised.

We take an active and leading part in the building of Churches and Schools; equally necessary is it for us to take an active and leading part in the erection of Cottages, unless those Churches and Schools are to prove a grand failure.

We again, therefore, call upon the government, upon the aristocracy, upon our manufacturers, upon the Christ

Church, and above all upon the Clergy, to arise and bestir themselves in this great question, and no longer, to use the forcible words of a great man,* to allow our fellow countrymen "to live in dirt and die in darkness."

THE NEEDLEWOMEN'S HOME.

As a further illustration of the preceding article, and with the hope of deepening any impression that it is calculated to make, we cannot do better than give the following painful narrative from real life, recorded by Mr. Mayhew, as having come under his own observation, in the course of those benevolent inquiries which he has been so long prosecuting.

"The two sempstresses to whom I allude were living together in the garret of a 'coal and potato warehouse,' in one of the streets off Drury-lane. They were drawn-bonnet makers, and two of the most worthy and industrious people I have met with. After paying their rent, all these two poor workwomen had left, to purchase food and clothing (I made the calculation from their account books, extending over four years, and in which even the value of the different articles given to them in charity had been entered as part of their gains), was, throughout the year 1846, *fourpence farthing* each per day—throughout the year 1847, *threepence half-penny*—throughout the year 1848, *twopence half-penny*—and throughout 1849, *twopence half-penny* also. To get this amount, it should be remembered that during 'the season' each had to work from eighteen to twenty hours every day, including Sundays. Every year, they told me, there were generally seven months, and at the very least six, that they could not pay rent, owing to the periodic character of the drawn bonnet trade; during the other six months, they had to work night and day in order to clear off the rent that was owing. They could not go into a better lodging, because they could not get credit for the winter months excepting where they were known."

"Their room was taken furnished. It was a small attic, seven feet square, without any fireplace, and several panes gone from the windows. There was scarcely any furniture: only one chair; the other party had to sit on the bed. They paid 2s. 6d. a week."

"The first winter they lived there, the landlady insisted on having her rent every week, and then they were three months and never had a piece of bread—not a crumb—to eat. They were forced to live on oatmeal. Frequently they had a pennyworth between them for the whole day."

"After the first year, the landlady, having had experience of their honesty, allowed them to go on credit, during the winter time. Indeed, they had been compelled to let their rent go 12s. 6d. in arrear,

the first winter of all. But they paid it directly they had work, and since then the landlady had never troubled them during the winter for the rent, never, in fact, asked for it. She was satisfied they would pay it directly they could. They were convinced, they told me, that no one else would do the same thing, for their landlady was very kind to them, and allowed them the occasional use of her fire."

"They never went in debt for any anything but their rent. If they had not the money to buy food, they went without. If they had anything to pledge, they got their food that way; and if they were quite 'up,' and had nothing to pledge, 'why then,' said one of the poor old creatures, smiling, to me, 'we starve: yes, we're obliged to it. We'd rather do that than go in debt. We should always be thinking about it. I'm sure, last winter, the rent we owed was always in my head—when I went to bed, and when I got up; I was afraid we should never rub it off.'"

"One of the parties is an old maiden woman, and the other a widow. The one is forty-three years old, and the widow fifty-four. They have been working together seven years. The widow was formerly in better circumstances. Her husband was a farmer in Yorkshire, and her father was a very large farmer in the same county. The maiden woman was once in service; now she is afflicted with the lumbago, and is able only to work at her needle. The two of them have been without food for thirty hours."

"Always, during winter, they were very badly off—their principal nourishment at that time was oatmeal. In the summer, they get as many things as they can out of pawn, and sit up night and day, toiling to pay their winter's rent score. They say that those who get their living by needlework must, they are convinced, do the same as they do; they are satisfied there are thousands in London who starve, get into debt, and pledge regularly every winter, and then slave night and day in the summer to pay their debts, and redeem their clothes again.—*This is the industrious needle-woman's regular life.*"

"In the summer of 1849 (I saw them at the latter part of that year), they had paid off as much as 7l. of back rent, and to do that, they had worked regularly for six months eighteen and twenty hours a day, Sunday and week-day. They had often sat, the two of them, and worked from daylight, at three o'clock in the morning. They had got up at two to do their own little domestic work, so that they might begin work *immediately it was daylight*, and then worked on, frequently with only one cup of tea through the whole day, till eleven at night. They never burnt a candle but when they had work to do—they could not afford it; *and they never had a fire, even in the depths of winter.*"

"Yet, after all this toil, suffering, and privation, their reward was a wretched lodging, and twopence half-penny a day, the year through."—*Meliora: or Better Times to Come.*

Miscellaneous Extracts.

THE life of the rural poor is unquestionably very meagre; mostly very dirty, and oscillating between dulness and low joys.—*Friends in Council.*

My own conviction is that throughout England every year there is sufficient wages given, even at the present low rate, to make the condition of the labouring poor quite different from what it is. But then these wages must be well spent. I do not mean to contend that the poor could of themselves alone effect this change; but were they seconded by the advice, the instruction, and the aid (not given in money, or only in money lent to produce the current interest of the day) of the classes above them, the rest the poor might accomplish for themselves. And, indeed, all that the rich could do to elevate the poor could hardly equal the advantage that could be gained by the poor for themselves, if they could thoroughly subdue that one vice of drunkenness, the most wasteful of all the vices.—*Ibid.*

Biblical, Historical, Geographical, & Miscellaneous Questions.

Answers to Questions of Last Month.

BIBLICAL.

- 1.—The chambers round about the Temple, erected for the accommodation of those connected with the Temple Service :—I. KINGS, VI, 5.
- 2.—Five Books; from *πεντε* five, *τευχος* a volume.
- 3.—Hoshea, Jehoshua, Joshua, and Jesus, signifying the Saviour; the Lord, the Saviour.
- 4.—Proverbs, xxxi, 10 to 31.

HISTORICAL AND GEOGRAPHICAL.

- 5.—Printing, Gunpowder, and the Mariner's Compass.
- 6.—America—Sir Walter Raleigh.
- 7.—Six miles south of Jerusalem, on the declivity of a hill, in the tribe of Judah.
- 8.—Sixty miles from the coast of Sicily, in the Mediterranean Sea. *Uniform tradition*; it being in the usual track for Italy; Saint Paul sailing direct from it to Rome, by way of Syracuse, Rhegium, and *uteoli*; the Historian terming the natives Barbarians, it being an *frican Colony*; and a ship of Alexandria having wintered there.

MISCELLANEOUS.

9.—Because man's compound nature, as a physical and social, as well as an intellectual and spiritual being, has been overlooked.

Another reason may be found in the national appetite for artificial drinks possessing an intoxicating property.

10.—Good sense exercised upon common things : "common" relating to the objects on which it is exercised, rather than to the sense itself.

11.—Because they "Collect," or gather, into a single petition, the teaching of the Epistle and Gospel.

12.—Probably Canterbury and Smithfield.

Questions.

BIBLICAL.

1. What is the probable origination of our Lord's saying "Rejoice because your names are written in heaven?"

2. In what particulars was Melchisedek a type of Christ?

3. How do you reconcile the apparent discrepancy in some of the sacred writers making the sojourning of the Children of Israel in Egypt 400 years, and others 430?

4. Give the history of our Saviour from the age of 12 to 30, as collected directly or inferentially, from the Gospel narratives.

HISTORICAL AND GEOGRAPHICAL.

5. What important advantages are subserved by mountains?

6. From which points of the compass has it been found that rivers principally run?

7. In what country does very little rain fall, and what substitute is providentially provided?

8. What was the origin of the beautiful friendship which subsisted between the Prince of Orange, afterwards William III, and the founder of the noble house of Bentinck?

MISCELLANEOUS.

9. What is the origin and history of the word Sacrament as now applied?

10. *What is the difference between instinct and reason?*

11. *What is the origin of coal?*

12. *Whether is it easier to put a wise question, or to give an answer, and why?*

Poetry.

THE HOMES OF THE POOR.

BY MARTIN F. TUPPER.

THE halls of the rich have been famous in song,
 Ever since flattery fawned upon wealth ;
 Feigning, to palaces only belong
 Honour and virtue, contentment and health :
 But, the glad tidings from heaven to earth
 Tell of true wealth in Humility's store ;
 Jewels of purity, patience and worth,
 Blest above gold, in the homes of the poor.

Yes, the well-favour'd in fortune and rank
 Wisely will covet such riches untold,
 While the good Giver they heartily thank
 For the two talents of honour and gold ;
 Wisely such jewels of price will they seek,
 Cherishing good as the real Koh-i-noor,
 And from the diligent, modest, and meek,
 Learn to be rich in the homes of the poor.

Yet are those homes overclouded with night ;
 Poverty's sisters are Care and Disease ;
 And the hard wrestler in life's uphill fight
 Faints in the battle, and dies by degrees !
 Then, let his neighbour stand forth in his strength,
 Like the Samaritan, swift to procure
 Comfort and balm for his struggles at length,
 Pouring in peace on the homes of the poor.

Cleanliness, healthiness, water, and light,
 Rent within reason, and temperate rules,
 Work and fair wages (Humanity's right),
 Libraries, hospitals, churches, and schools,—
 Thus, let us help the good brother in need,
 Dropping a treasure at Industry's door,
 Glad, by God's favour, to lighten indeed
 The burdens of life in the homes of the poor.

O ! there is much to be done, and that soon ;
 Classes are standing asunder, aloof :
 Hasten, Benevolence, with the free boon,
Falling as sunshine on Misery's roof !
Hasten, good stewards of a bountiful Lord,
Greatly to imitate Him evermore,
Binding together, in blessed accord,
The halls of the rich with the homes of the poor !

HARBURY PUBLIC TEA PARTY.

On Wednesday, the 14th of July the Vicar of this parish had a large public tea party for his school-children, parishioners, and friends, on the Vicarage grounds. The arrangements were conducted according to the subjoined programme. The children, after an abundant supply of tea and cake, adjourned to a contiguous meadow, provided with traps, bats, balls, skipping-ropes, and other sources of healthy recreation, while the parents and friends sat down to their tea; after which they dispersed for games of cricket, archery, and other active exercises. A lovely afternoon shed additional lustre upon this most attractive scene, and the enjoyment depicted upon each countenance lasted till distant peals of thunder and heavy masses of clouds gave intimation of a coming storm, which somewhat shortened the time allotted for the games, in order that the proposed addresses might be given before the bursting of the tempest. The Vicar was followed in his address by the Rev. T. C. Whitehead, from Buckingham, and the whole was concluded by singing and prayer. Before separating, three rounds of cheers for the Vicar, were proposed by H. L. Smith, Esq., of Southam, and heartily responded to. It is estimated that about 700 were present, including many of the surrounding gentry and clergy. Each table was ornamented with a handsome vase of flowers and a large plum-cake in the centre, and all the arrangements exhibited great taste, and an earnest desire to promote the comfort, and call forth the best feelings of all present. The following is a programme of the afternoon's proceedings:—

THE HARBURY PUBLIC TEA PARTY,

OF THE VICARAGE GROUNDS, FOURTEENTH OF JULY MDCCCLII.

FOUR O'CLOCK.

CHILDREN'S TEA.

A Portion of Scripture read—Psalm LXVII. EVENING HYMN sung:—
“When the soft dews of kindly sleep.”

GRACE BEFORE AND AFTER TEA.

FIVE O'CLOCK.

PARENTS' AND FRIENDS' TEA.

After Tea, the ANTHEM, “Lord of all Power and Might.”
From SIX to HALF-PAST SEVEN, CRICKET, & other GAMES, in the Field.
From HALF-PAST SEVEN to EIGHT, ARCHERY in the Orchard.

At EIGHT o'clock all the GAMES cease.

OLD HUNDREDTH PSALM SUNG.

Addresses delivered by the REV. T. C. WHITEHEAD, of BUCKINGHAM, the
VICAR OF HARBURY, and other Clergymen.

Concluding with singing “The Old Arm Chair,” and the National Anthem.

At NINE o'clock the Meeting to separate.

N.B.—No intoxicating liquors, nor smoking allowed on the Grounds, and a strict attention to the above regulations will be required.
A BAZAAR on the same Grounds in September, on behalf of the HARBURY
SCHOOL BUILDING FUND.

RAILWAY TEA PARTY.

On the following Saturday afternoon, the navvies working on the line of railway now in progress, were invited to a public tea on the same grounds, about one hundred of whom availed themselves of the invitation. After tea they were addressed by the Vicar for a few minutes, a suitable tract was given to each, and, after singing the doxology, all adjourned to a field for cricket and other games of manly exercise. They behaved with great propriety and order, leaving an impression it was impossible to resist that, were means taken towards humanising and improving their social position, an ample return would be the result. It may not be unimportant to notice how different, in all probability, would the result of the evening have been, had beer or other intoxicating drinks been allowed.

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Those friends to whom the Magazine is sent, are respectfully requested to send subscriptions in advance, if they wish their Magazine to be continued.

The length of our Leading Article this month, compels us to postpone the Corrected Copies of the Letters from our Working friends, and other matters, till next month.

ENGLAND'S FACTORIES

AND WORKSHOPS

CURSES OR BLESSINGS.

THE commercial greatness of the British empire has reached a point which makes it the pride of Europe and the wonder of the world. It has exercised a mighty influence at home and abroad. The wealth of the world has flowed into England, and in the language of Scripture, we may say our merchants are princes—our merchantmen extend our influence, habits, and customs, to every habitable spot of the earth. They have peopled another world, and have left the impress of the Anglo Saxon race and language throughout the globe. The political, social, and moral influence of our commercial empire few can duly estimate. And all this, be it remembered, springing out of England's factories and workshops.

Of what paramount importance, then, to ascertain the *state* of our factories and workshops, since, as is the seed, so will be the fruit. Our factories and workshops are nurseries not only for commercial greatness, but also for social and moral progress, in every place to which the English artisan may be drafted, or they are breeding places for commercial depravity, and social and moral disorganisation. They are *blessings or curses*—they impart a healthy tone, or a moral taint to society—they have an elevating or a deteriorating tendency with the whole brotherhood of our species.

Masters have much in their power towards applying a remedy for the present unhappy state of society. There are some noble exceptions, but the generality of masters, it is to be feared, regard their work-people as so many machines of animated matter, from whom the only object is to *extract the greatest possible amount of labour, and beyond this not a thought.*

Very much of the degradation of this country is clearly traceable to the gross indifference, on the part of masters

to the character and position of their work-people. Let masters do their duty, and the aspect of this country is totally changed. We cannot, perhaps, illustrate this part of our subject better than by giving, from personal observation, the case of two establishments—one conducted as establishments generally *are* conducted—the other regulated as respectable establishments *should be* regulated—with a recognition of the fact that property has duties as well as rights.

We had been preaching in a manufacturing town of the north, and in our discourse referred to the present condition of the country. After the service, two or three of the principal parishioners walked up with us to the vicarage. At supper, one of them observed to us, “you seem to take rather a gloomy view of our country—pray to what do you attribute these evils.” We replied, “in a great measure to our manufacturers.” Observing the remark gave anything but satisfaction, and, on the contrary, was annoying, we turned to the vicar for an explanation of what was to us a mystery. The vicar, laughing very heartily, said, “that gentleman is a manufacturer.” We at once addressed ourselves to this gentleman as follows.

“Now, sir, the vicar informs us that you are a manufacturer, and we have therefore an opportunity of verifying or correcting our views with respect to the fearful share masters and manufacturers have in the corruption of this country. Pray, may we inquire, what number of hands do you employ?”

“Some hundreds.”

“What kind of dwellings do your people occupy—are they such as you would deem good enough for your cattle?”

“Into many of them I would not put my dog.”

“What is the character of your men—are they sober?”

“I fear a large majority of them are great drunkards.”

“What is the character of your females?”

“Most of them bad characters.”

“What proportion of your people attend a place of worship?”

"I do not know that a dozen of them attend any place regularly."

"Such appears to be the state of your establishment, altogether painfully confirmatory of our views with respect to masters. Your establishment seems to be a breeding place for vice, and where moral contagion must tell fearfully upon the population of this parish—and if, by some awful catastrophe, it were swept from the earth, this place would be morally benefitted by the event. Do you for a moment imagine that you are not largely responsible for all this depravity? Does not a solemn reckoning await you?"

With some warmth, the manufacturer replied, "what do you mean—in what way am I responsible for their proceedings? They do my work, and I pay them their wages, and there ends our contract."

"Pardon us, this is the great mistake which masters make—they suppose that when they have paid a certain amount of money for a certain amount of work performed, that there their responsibility ends. Far otherwise! You are responsible for their social position, and for the influence which they exercise upon society. You are bound to provide them with suitable dwellings; and to see that their characters are such as to afford a guarantee that your establishment shall not prove a moral nuisance to the neighbourhood."

"How is this possible—where's the money to come from to provide all these dwellings that you speak of, and how can I control their characters?"

"With regard to the dwellings, this need be no expense to you; model cottages may be built for your people, and these cottages will yield five, seven, eight, or even ten per cent. upon your outlay; and, occupied by your own work-people, there would be no difficulty in the collection of the rents, since these would be deducted from their wages; and, as it respects the character of your people, why should it not be a law of your establishment that no drunkard, nor immoral person, was allowed on the premises—only persons whose characters would bear investigation, and who usually attended some place of worship."

No doubt, at the outset, there would be some difficulty in introducing such changes ; but, rest assured, all difficulty would eventually disappear—you would soon have picked hands—carry on your establishment with increased comfort to yourself—greater benefit to your people, and with more advantage to society. Your establishment would prosper, for the blessing of Heaven, and the commendation of the public would rest upon it, and in a little while it would exercise a moral influence which would compel the proprietors of other establishments to go and do likewise.”

The morning after this conversation, we called upon this gentleman—went over his factory—and, on taking leave of him, he expressed his thorough conviction of the soundness of our views, and said he should rejoice to see the clergy take up these great questions, until they had effectually enlightened and influenced public opinion.

We turn from this establishment to one which we visited shortly after our visit to the former, and which forms a striking and pleasing contrast. It is situated in the metropolis, and employs something like a thousand hands. One of the partners, who kindly took us over the premises, most obligingly answered all our inquiries, and gave us every possible information. We ascertained that here none were employed but those who were strictly correct in their conduct. A certain portion of the day was appropriated among the young people to useful instruction, and evening classes were established for the elder ones. It was pleasing to notice the cleanliness of their persons—their superior deportment and intelligence. We at once felt that we were in no common English factory, nor with the ordinary run of English artisans. Upon inquiring into the expense which these arrangements necessarily involved, we discovered, what we were prepared for, that this considerate liberality on the part of the proprietors, though considerable, was likely to prove a good investment. The establishment was worked with *increased comfort and efficiency, consequent upon the increased order and intelligence of the work-people; and the partner observed to us that he had himself been struck with the remarkable fact, that from the time they*

took an interest in the social, intellectual, and moral well-being of their work-people, their establishment had gone on prospering, until it had attained to a degree of success unknown in any former period.

There is nothing so remunerative, even for this world, as an honourable discharge of those social and moral duties which Providence may have imposed upon us.

Happening to be in the neighbourhood, the following Sunday, we attended the church in whose district the factory lies, and we were much gratified to see a large body of the people connected with the factory present. It was Sacrament Sunday, and a goodly number of the young men remained.

Here, then, we have two English factories ; one *a curse*—the moral blight of the district—generating pauperism, disease, and vice ; the other *a blessing*—its operatives useful and respectable members of society—not adding to the burdens of public taxation—but adding to the wealth and moral character of the neighbourhood. Obviously, masters and manufacturers may do much in this direction towards applying a remedy for England's woes.

Sir Charles Lyell, in his second visit to the United States, says, that some of the manufacturing companies in Lowell have given notice that they will employ no one who does not attend divine worship, and whose character is not strictly moral.

A small Printing and Binding Factory, quite up to this mark, is being established at Harbury, in Warwickshire, the Rules of which we here insert.

Rules and Regulations

FOR THE

MODEL PRINTING AND BINDING FACTORY,

HARBURY, WARWICKSHIRE.

I.—The primary object of this establishment is to advance the social and moral position of the inhabitants of this parish, and to afford a useful example to the country.

II.—No persons will be employed in this establishment unless prepared to promote the above object.

III.—Every member, therefore, will be expected to conform to the following rules ; and in his person and character to present an example of social and moral elevation :—

To attend some place of worship—to contract no debts—wholly to avoid the unnecessary, expensive, and ensnaring habits of drinking, smoking, and snuff-taking. To devote some portion of his earnings in aid of efforts for elevating the working classes of this country, and, by becoming a depositor of a Savings' Bank, or a member of some other Provident Institution, to avoid, as far as possible, ever being burdensome to others.

Every young person under sixteen years of age, employed in this establishment, will be expected to devote his evenings to intellectual improvement, either by attendance on evening classes, or by some other approved method ; and a preference given, in all cases, to those of more advanced years who aim at mental improvement.

To admit of this improvement, and to allow of healthy recreation, the usual exhausting system of late hours will be avoided, the Factory opening at six o'clock, a.m., and closing at six o'clock, p.m., except in special cases of emergency.

At a quarter before eight, each morning, the members of this establishment will meet for singing, reading the Scriptures, and Prayer. From eight till nine will be allowed for breakfast, and from one till two for dinner.

The strictest punctuality as to the Factory hours will be required, and a fine of *threepence* for adults, and *one penny* for youths, inflicted for appearance *after* the clock has struck *six, nine, or two* ; and any departure from the above rules will render the offender liable to immediate dismissal.

Let the manufacturers of England—let the heads of *public and private establishments*, in reference to persons *in their employ*—and let the ministers of religion, in respect to all officially connected with the house of God, see *that they are persons with unblemished character, and much will, by these means, be done towards effecting the moral*

regeneration of this country. The American manufacturers resolve that they will have only respectable characters in their employ. In holy writ we find that David would not allow him who told lies to tarry in his house, and declared that he would uproot and destroy all the ungodly in the land. Let us imitate these men in their desire to destroy evil—let us be like our Divine master, who came to destroy the works of the devil.

THE AMERICAN FACTORY (LOWELL).

WE were told of the sudden increase of the new town of Manchester, and passed Lowell, only twenty five years old, with its population of 25,000 inhabitants, and its twenty-four churches and religious societies. Some of the manufacturing companies here have given notice that they will employ no one who does not attend divine worship, and whose character is not strictly moral. Most of the 9,000 factory girls of this place, concerning whom so much has been written, ought not to be compared to those of England, as they only remain five or six years in this occupation, and are taken in general from a higher class in society. Bishop Potter, in his work entitled "*The School*," tells us (p. 119), that in the Boott Factory there were about 950 young women employed for five and a half years, and that only one case was known of an illegitimate birth, and then the mother was an Irish emigrant."

I was informed by a fellow traveller that the Joint-stock Companies of Lowell have a capital of more than two millions sterling invested. "Such corporations," he said, "are too aristocratic for our ideas, and can combine to keep down the price of wages." But one of the managers, in reply, assured me that the competition of rival factories *is great, and the work-people pass freely from one company to another, being only required to sign an agreeement to give a fortnight's notice to quit. He also maintain that, on the contrary, they are truly democratic instituti*

so peculiarly affected, that an impression came upon his mind, he had been the instrument of communicating some substantial good to the child. Thus impressed, he made it a point to call at the parent's house the next day; and, after the customary salutations, he was told by her mother that the child had been that day disappointed, as she had expected to go to the fair, but that a circumstance had occurred which would prevent her. "What! my dear," said the minister, "are you fond of going to fairs?" The child immediately replied, "O no, sir; I don't want to go to the fair. I now only want to be clothed in that robe of righteousness which you were speaking of yesterday, and that I may see Jesus."

Struck with this delightful observation, the good man entered into conversation with her; and found her mind so sensibly wrought upon, that he had every reason to hope and believe a divine work had been begun upon her heart. He left her, intending to repeat his visit the next day; but he had scarcely reached his home before a messenger arrived to inform him, that she had been found dead in the garden! So quickly did the Lord call her to his glory.—*Ibid.*

PLEASING TROUBLE.

THERE is nothing more troublesome to a good mind, than to do nothing; for the mind doth both delight and better itself with exercise. There is but this difference, then, betwixt labour and idleness; that labour is a profitable and pleasant trouble; idleness, a trouble both unprofitable and comfortless. I will be ever doing something; that either God when he cometh, or Satan when he tempteth, may find me busied.—*Bishop Hall.*

"EACH day is a new life, and an abridgement of the whole. I will so live, as if I counted every day my first, and my last; as if I began to live but then, and should live no more afterwards."—*Ibid.*

"I KNOW it is common for men to say, that such and such things are perfectly right—very desirable—but that, unfortunately, they are not practicable. Oh! no, sir, no. Those things, which are not practicable are not desirable. There is nothing in the world really beneficial, that does not lie within the reach of an informed understanding, and a well-directed pursuit. There is nothing that God has judged good for us, that he has not given us the means to accomplish, both in the natural and moral world. If, like children, we cry for the moon, like children we must cry on."—*Edmund Burke.*

Biblical, Historical, Geographical, & Miscellaneous Questions.

Answers to August Questions.

BIBLICAL.

1.—It had reference to the custom of registering in a book, in Eastern towns and cities, the names of citizens of good character.

2.—In his name, signifying King of Righteousness; in his city, meaning Peace; in his two-fold offices of King and Priest; in absence of connection with the future Levitical priesthood; and in superiority to it, as pointed out by St. Paul, who also presents the absence of any account of his birth and death, father or mother, as typifying the independent and eternal priesthood of Christ.

3.—430 years are mentioned as the sojourning of the Children of Israel in Egypt; *i.e.*, commencing from the call of Abraham to the Exodus. The 400 years affliction is from the birth of Isaac, which was about 30 years after the call of Abraham.

4.—At the age of 12 years our Saviour returned with his parents into Nazareth and became subject to them (LUKE II, 5); till his baptism by John the Baptist—18 years afterwards.

HISTORICAL AND GEOGRAPHICAL.

5.—Mountains are of the utmost use and necessity to the well being of man and other animals; the long chains and ridges of lofty mountains, being generally found to run from East to West, serve to stop the tendency of the vapours towards the poles, without which they would all run from the hot countries, and leave them destitute of rain.

6.—From East to West.

7.—Egypt—the inundation of the Nile, which begins about the 17th of June and increases during the space of 40 days.

8.—It arose out of the fact of his disinterested benevolence in carefully and assiduously attending him in a sickness, the character of which drove all others from his bed.

MISCELLANEOUS.

9.—The word "Sacrament" (in Latin, "*Sacramentum*") signified the Roman military oath, by which the soldier, on entering the army, swore allegiance and fidelity to his general. As applied to the two ordinances of Christianity, called Sacraments, it intimates the obligation which lies upon all who partake of them to fidelity and allegiance to Christ, as the Captain of their Salvation.

10.—Instinct is that faculty in brutes by which they are led to act according to certain constituted laws of the Creator ; Reason in man is that power by which he discovers the consequences of things, and is led to choose the best means for the attainment of the best end.

11.—Coal, formerly known as a mineral, is now discovered to be composed of decayed vegetable matter which has become fossilized and carbonized from remaining under the earth.

12.—The difficulties which we daily experience are readily suggestive of important and wise questions, but they are not equally suggestive of a solution of those difficulties ; therefore, it is easier to put a wise question than to give a wise answer.

September Questions.

BIBLICAL.

1.—Which of the monarchs in the Persian dynasty are mentioned in Holy Scripture, and in connection with what great circumstance in the Jewish History ?

2.—Give the dates of the four Gospels in order, and the particular object designed in the writing of each.

3.—What were the sentences uttered by our Saviour on the cross, and by which of the Evangelists are they recorded ?

4.—Why did God work miracles to prove his existence, and why are not miracles necessary now ?

HISTORICAL AND GEOGRAPHICAL.

5.—Name the different invasions of England, and give the date of each.

6.—What were the circumstances which resulted in the execution of Charles 1st ?

7.—What are the names of the two most memorable spots in Greece ?

8.—Give the names of the principal volcanoes in the world, and where they are situated.

MISCELLANEOUS.

9.—Looking at the present moral condition of the world, to what country should a British philanthropist first direct his attention, and why ?

10.—*What was the origin of the Steam Engine ?*

11.—*By whom were Musical Notes invented ?*

12.—*What did Demosthenes say was the first, second, and third requisite for an Orator, and what did he mean by what he said ?*

Poetry.

AIR—"Scots wha ha'e."

Would ye shun the blush of shame?
 Would ye have no tongue proclaim
 Your's a right dishonoured name?
 Tell the Truth my boys!

Tell it—e'en in sportive jest—
 Tell it—tho' a fault's confessed—
 Honest Truth is always best—
 Tell it boldly, boys!

Who is that a word will make
 Start with fear, with terror quake?
 See the trembling coward shake!
 'Tis the liar, boys!

See him stand! a child may trace
 In his slinking eye and face,
 Plainly writ, that deep disgrace
 Brands the liar, boys!

Then, beware! the first lie shun,
 Evil ways are soon begun—
 Some from bad to worse they run—
 Bringing ruin, boys!

Say—no man, our lives throughout;
 Friend or foe, our word shall doubt—
 Speak the truth—aye, speak it out—
 Plainly, boldly—boys!

T. C. W.

THE SABBATH.

Written for "ENGLAND'S APPEAL" by a Working Man's Working Son, aged Eighteen.

Hark! the Sabbath bells are pealing,
 With a kind, inviting voice;
 Far away the sounds are stealing,
 Bidding broken hearts rejoice.
 Come, obey their gracious call,
 At your Maker's footstool fall.

Lo! all nature beams with gladness,
 Sweetest odours pass us by;
 Cast aside all doubts and sadness,
 Wipe the tear from sorrow's eye;
 Look beyond the present sphere,
 Where your Saviour doth appear.

As streamlets in a desert land,
 So Sabbaths here below,
 The pledges of that love they stand,
 Which cold can never grow.
 Thrice blessed boon! in mercy given,
 The prototype of bliss in heaven.

While feathered songsters sweetly sing,
 Their notes to God still raise,
 Shall we alone refuse to bring
 Our humble meed of praise;
 With all created things adore,
 And swell the theme from shore to shore?

With reverent step, approach the place,
 Where saints are wont to stay;
 Where Jesus doth unveil his face,
 His loveliness display:
 His grace, like Hermon's dews, distil,
 And many a longing soul shall fill.

Ring on, then, merry bells, ring on,
 Ye hallowed Sabbaths come;
 A few more years, and then we've done
 With this our earthly home!
 In fairer worlds we hope to blend
 Our songs where Sabbaths never end.

Juvenile Letter.

(CORRECTED COPY.)

Sunday Evening, May 23rd, 1852.

6th Chapter St. Mathew's Gospel, 12th verse.

"And forgive us our debts as we forgive our debtors."

*Here we have an acknowledgment of sin; James said, "in many things we offend all." Some talk of great offences, others of sins; but God says no such thing. I will tell you plainly, this even-
 ing, that a man who is paid for a whole day's work, and does but a*

one, robs his employer as much as if he were to take the money out of his pocket. This man may think his master will not put it down in his Day-book, or Ledger; but, if not, it will be written in God's "Book of Remembrance." There are some persons who say they will "forgive but not forget;" but it is our duty to follow this proverb, "*forgive and forget.*" If we ask God to forgive us, how can we find any difficulty in forgiving others? Oh! pray then, my brethren, that you may be enabled to "let your good works shine before men."

A railway man once remarked "my companions are not men, they are worse than brutes." Now, who are we to take for our example? God. "Be ye angry, but sin not." The Apostle Paul says, in different places, that sins, debts, and transgressions, have the same signification.

The Rev. W. Wight, once met a gang of men on the railway, and asked the leader of them if he had any bad ones among them. He replied he was not aware that there was one *bad character* employed on the works; for, when he knew that any of them said or did anything that was wrong, or improper, he dismissed them. How happy must these men be! Just imagine a number of policemen, or officers of justice, entering this place, and taking away twelve of our parishioners, or more! What would be the feelings of their friends, from whom they were separated? What would be their own feelings, as they marched through the town of Leamington to Warwick? where the iron doors of their prison were shut upon them! Let us also imagine their feelings, when the sound of the trumpet announced the arrival of the judge before whose tribunal they were to take their trial; but what would all that be when compared with the thought of having to appear before their Heavenly Judge?

ANNE FRENCH,

Hounter Farm, Manston (near Moreton Hampstead),

EXETER, DEVON.

Adult Letter.

(CORRECTED COPY.)

Walthamstow, February 14th, 1852.

SIR,

I am sorry that I did not attend to the first letter concerning the Model Parish. I have not any subscribers on the card at present, but you may depend on having it returned in the course of a fortnight; as I will exert myself, and I should not like to send it back empty. I will send you something myself to pay all the expenses.

I am, Sir,

Yours obediently,

W. D. (Carpenter.)

The Rev. W. Wight.

THREE HUNDRED POUNDS FOR A FAMILY OF SMOKERS!

THERE is at present residing in Out Rawcliffe, a family of persons consisting of father, mother and son, addicted to the *pleasant vice* of smoking, and who have consumed, during the last thirty years, the enormous amount of 14,520 ounces of tobacco; which, if calculated at 3d. per ounce, and five per cent. compound interest added thereto, would amount to upwards of £300 spent in smoke!—*Weekly Times*.

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The Editors acknowledge, with thanks, the Corrected Letter from AWWA FRENCH, which, with a few trifling alterations, they are happy to insert in this month's number.

ENGLAND'S GIN PALACES,
PUBLIC HOUSES AND BEER SHOPS,
AND
ENGLAND'S MAGISTRACY AND CLERGY.

WE have in our previous numbers touched upon the social and moral aspect of Great Britain—we have inspected “England’s Homes” and “England’s Factories,” and we have discovered that multitudes of them are breeding places for disease, pauperism, and vice—that they render the masses of Englishmen inaccessible to moral and religious influence. But we now come to what constitutes England’s giant evil—to what proves the greatest scourge that ever cursed God’s earth—the prolific source of four fifths of the crime, wickedness, misery, pauperism and disease of this country—her *Gin Palaces, Public Houses, and Beer Shops*.

The magnitude of this evil may be estimated by looking at it in a numerical and financial point of view. Numerically, there are, it would seem, no less than *one hundred and twenty thousand licensed drinking houses*, in Great Britain, exclusive of the illicit distilleries and numerous other places where drink is obtainable. Financially, Mr. Porter, late Chairman of the Board of Trade, in a valuable paper recently read by him before the *British Association for the Advancement of Science*, stated, that the annual expenditure in this country upon intoxicating liquors amounted to the enormous sum of *fifty millions!*—a sum equal to the whole taxation of this country.

The fearful drain occasioned by this national appetite for drink, upon the resources of the people, may be estimated from the Sheriff of Glasgow’s statement, that the *working classes alone of that city spend annually ten hundred thousand pounds upon intoxicating drinks!*

The connection between this habit and vice is most palpable. The same authority informs us that thirty thousand

persons are intoxicated every Saturday night in that city. Thirty thousand persons intoxicated in one town of this nominally Christian land, speak volumes as to the desolating scourge which is destroying our people. Nor can any reflecting mind fail to see the intimate connexion between drink and the pauperism and crime so fearfully deteriorating our national character. This national appetite for intoxicating liquors occasions four fifths of all the evils which assail the population of these islands. Eradicate this appetite, and four fifths of our union workhouses—our charitable institutions and gaols—would be superseded—no longer allowed to disfigure the physical and moral features of our country. The parliamentary evidence on this subject—the testimony of every judge—the statistics supplied by chaplains and governors of gaols and other asylums, are all most conclusive on this head. And so long as we have such a multiplication of “*drunkeries*” in our land, a multiplication of churches, chapels, schools, and other appliances, will prove of little avail. The present social and moral degradation of the masses of the people is confirmatory of this view. All experience shews that until these “*drunkeries*” are closed, greatly diminished, or brought under stringent regulations, almost every effort for the social and moral elevation of the people is an abortion. In the “*Perils of the Nation*” a case is given of a gentleman who, upon coming into possession of considerable landed property, with a labouring poor wretchedly lodged, and suffering all the concomitants of poverty, commenced his rule by building a complete village in the heart of his property, consisting of cottages well planned and supplied with every advantage—each having its little garden—and all being in perfect order when the tenants were transferred to them from their wretched hovels. To insure better habits among the people, the landlord introduced a clause into *their agreement*, making the continued possession of these *dwellings* conditional. The occupier was to keep his *cottage* properly whitewashed, and in good external repair—the garden neat, and the premises free from the accumulation of filth or other unwholesome matter. The rent

was low, the wages high—leisure abundant—while frequent personal inspection on the part of the landlord and his family completed the encouragement to do well. But at the end of the year, scarcely one of his pretty cottages would stand even a cursory outside review, to say nothing of the scene within; while sobriety was almost as unusual as neatness. The demon strong drink frustrated this benevolent landlord's praiseworthy efforts.

Education has unquestionably done much, but it has not exorcised the demon. Sir Archibald Alison, the distinguished individual before alluded to, states that there is an increase of crime in Scotland, and that this increase is among the *educated*, and not among the uneducated classes. Further—churches and chapels have multiplied, and with a staff of ministers numerically surpassing any thing known in former periods, yet they have failed to close our gin palaces, public houses, or beer shops: on the contrary, these breeding places of misery and wickedness have fearfully increased; until these synagogues of Satan stand in juxta position with the temples of Jehovah, proclaiming unmistakeably the fact that the lion's share has fallen to the enemy of souls—the destroyer of our people—and certain is it, that our gin palaces, public houses, and beer shops, destroy more souls than all the ministers of the Gospel are instrumental in saving.

Yet, practically, we are perfectly satisfied with this state of things. We see the land flooded with every species of abomination—we see our people so steeped in physical and social degradation, as to be inaccessible to moral and religious influence.

Obviously, there is great culpability somewhere, and surely something ought to be done to stay the plague. That our government should license one hundred and twenty thousand breeding places for pauperism, vice, and crime—that they should trade in the morals of the people, and derive a revenue from this iniquitous source, says little for the heads, and still less for the hearts of our legislators. Criminality, however, is not confined to our government. Magistrates are the appointed guardians

the public morals. Do they, by their public acts, shew that they *are* the guardians of public morals? One of the Carlisle papers states that the little town of Appleby, with a population of 800, has no less than TWENTY-FIVE PUBLIC HOUSES! Were the magistrates who licensed these twenty-five public houses for eight hundred people the moral, or *vice* guardians of the town? Do not they tend by such means to pauperise and demoralise this country? No sooner does a man build half a dozen, or a dozen houses, than the magistrates grant a license to open one of them as a "pest house;" and though there is scarcely a Sunday-school scholar in Great Britain, who is not sensible of the moral enormity entailed upon society by such places, yet magistrates exhibit a professional obtuseness wholly incredible, were not the fact patent to the most unobserving individual. So far from magistrates understanding the moral duties of their office, have not the people actually to instruct them in these duties. By deputation upon deputation the people, in self-defence, have remonstrated with the magistrates upon the miseries and gross injustice they were inflicting upon the community, and have exhorted them to stay their desolating scourge, and which was rapidly ruining the country. In many places these lessons and admonitions to the magistrates are annual; and on one occasion a clergyman, being requested to head a deputation, told the magistrates that it was of little use for ministers of religion to open churches and chapels while they persisted in opening their dram shops. There seems, however, too great a disposition with magistrates to favour the multiplication of these sinks of iniquity, and too little energy to restrain their excesses. On visiting a number of public houses one Saturday night, in the town of T....., we witnessed scenes disgraceful to a heathen, much more to a civilised and Christian land. On turning round to the inspector of police who accompanied us, we inquired why such proceedings, not only disreputable, but positively illegal, were not reported to the magistrates, and the licenses of the houses withdrawn? "Oh, sir," replied the inspector, "the magistrates know

all about it, and they might close half these places if they would only act upon the evidence brought before them. But they wink at these proceedings, and very plainly tell us not to be too officious. I am tired of reporting to them, and I now leave things to take their course; but for such places, the police would have nothing to do." Here we have the policeman actually more sensitive about public morality than the magistrates.

How far we are justified in these strictures upon the magistrates, the following testimony from one of their own body may decide. We were speaking on these very points to a country magistrate in the north, and who, in addition to being a magistrate, was connected with an extensive concern employing a large number of hands, amounting to some hundreds. In reply to our remarks he observed—"you are quite correct in your views: did magistrates do their duty, the public house nuisance would, to say the least, be very much abated; but magistrates seldom convict the publicans; and when they do, it is upon such evidence that they are actually *compelled* to do it, or to declare that the laws of the land may be set aside with perfect impunity. But the fine imposed is not the *full penalty*—an *apology* for it—and the publican's profit upon the proceeds of an evening's rioting, leave him a large margin after paying the *sham fine*. Thus the publican is neither compelled nor interested in conducting his house orderly. What you ministers should do is to *pray for the conversion of the magistrates and masters*. Let them do their duty, and, as you observe, England is another country."

Are magistrates, however, the only culpable parties? Are the Clergy free from blame, or are we not verily guilty in this matter? If the magistrates are bound, in their official capacity, to watch over the morality of the people, and to protect them against debasing influences, is it not much more incumbent upon us, as ministers of religion, to avail ourselves of all lawful means for obtaining the removal of evil? If the clergy shew apathy to, and practically wink at, these excesses, we have no right to expect magistrates will be over scrupulous. If thier

come into our parishes, and especially if they come to our own houses, we are active and stirring enough to get rid of such unwelcome visitors; why should we not do the same with drunkards? What is the drunkard but a thief? He robs his wife and family of the necessities and comforts of life. He robs society of peace and order, and entails upon society a continuous burden to support him, disabled by his excesses, or his family left prematurely without any provision. Why do the clergy not here interpose, and save society—save the drunkard's family—yes, and save the poor drunkard himself from these evils? It is *illegal* to get drunk. Why should we not fine every person we see intoxicated in our parishes, by way of protecting society and eradicating drunkenness? Why should we not visit public houses, especially on Saturday nights, for the purpose of ascertaining that no improper characters frequented these houses, and that no drunkenness was allowed on the premises? We shrink not from the fever or the plague—why from this moral contagion? True it is, that such a proceeding may be regarded, as *irregular*, and as likely to bring down upon us a great deal of odium; but surely, when we find that there is a giant evil which is crippling all our efforts for benefitting our people, either socially, morally, or religiously, we ought to be prepared to take up our cross, and to brave the odium of singularity and irregularity. Were the clergy, throughout the land to adopt the determination to put down drunkenness by these measures, we are firmly persuaded that they would save multitudes in mind, body, and estate.

As to what may be accomplished by these means, we speak from personal experience; we make it our practice to visit the public house every Saturday evening. During Whitsuntide week we did so every night until twelve o'clock. The result was as might be anticipated. The *young people* are kept from visiting such places—saved from falling into these mischievous habits; and those who are determined to frequent the ale-bench, are obliged, at least, to be on their guard. There is, consequently, now in *England*, a parish where drunkenness is not allowed; since

we are prepared to bring any case of intoxication before the magistrates, and to call upon them to act out the law both against the drunkard, and against the drunkard maker, for allowing drunkenness on his premises. Let such a plan be generally adopted, and the enormous wealth, recklessly thrown away by the working classes in these places, will flow in healthy channels; and half, or rather three fourths of our gin palaces, public houses, and beer shops would be for ever closed. They can only exist by excesses.

The immensity of evil which might thus be avoided is evident, we think, from the striking remark made to us by the inspector of police who accompanied us through the public houses at T..... After going through the places, and when taking our leave of him, he said, "now, sir, if the magistrates or the clergy would do what you have done this evening, half those people you saw to night would never enter such places; and more than half of those places would be closed." If, then, we have the power to prevent this fearful amount of evil, and yet allow it to continue, are we not morally responsible for the consequences? We are aware that it will, by some, be said, that moral persuasion should be employed. Do we rest satisfied with moral suasion when dealing with a lunatic? And is not the drunkard a madman? Further, we ask, does moral suasion succeed? A few days since we were at ———, where churches and chapels abound—where there is a large staff of district visitors, both from churchmen and dissenters; yet drunkenness there also abounds as much, we fear, as in any heathen land. Drunkards are seen reeling about on the very Sabbath, as the better portion of the community are wending their way to the house of God. The police at Manchester state that there the same disgusting sights are witnessed, every Sabbath morning; even though it is contrary to law to vend intoxicating liquors at this early hour.

Now, we ask whether it is not high time for the clergy to step forward and rescue this country from such heathenism? Let the clergy do their duty manfully, fearlessly and righteously, and they may dethrone the demon British intemperance. But the clergy should be r

pared to go a step further, and if all other means have failed to overthrow this gigantic vice, they should inquire whether it may not be *expedient*, under such circumstances, to discourage, by their own example, the general use of artificial drinks possessing an intoxicating property—articles confessedly so fatal to the cause of social order, morality, and religion. The editor of the *Record* newspaper very pointedly asks whether the clergy are not called upon to do something effective for meeting the great national sin of intemperance; and whether they should not give *practical evidence* that it is no love of the drink which deters them from taking a noble and an onward move in this direction. The royal family of Sweden—the President of America, and the clergy of those countries are setting the example of *self-denial* in this matter. Is it not necessary for the clergy of England to come and make a noble stand on behalf of this country and the cause of religion?

Let us look at the number of the clergy whose usefulness is marred through this love of the intoxicating cup. Let us think of the number of officials connected with the church who are victims of this vice. Let us think of the enormous sum annually spent by the clergy upon intoxicating drinks, and think of what they might accomplish in their parishes with that money, and surely we must admit that the cause of social and religious progress would lose nothing by their separation from all such sensual indulgences and worldly conformity. What can be said of public dinner parties, with toast after toast, and the clergy sanctioning such proceedings by their presence? In the public prints we have an account of a public dinner party. One toast was "*The clergy*," and after an able speech from the Rev. Dr. ———, came the glee "*The Jolly Full Bottle*. Is it not disgraceful for the clergy to be mixed up with such heathenish practices? Men of the world *have* penetration enough to see the gross inconsistency of men professing to be set apart for the sacred work of *of the ministry*, identifying themselves with such customs; and it was broadly hinted that the above glee of "*The Jolly Full Bottle*," was given as suitable to be associate

with the Rev. Dr. ———. As to toasts, in toto, the clergy ought to frown upon them.

What should we think of St. Paul, St. Peter, St. John, or any other Saint, giving toasts at a dinner? If this is not "worldly conformity," then verily it would be difficult to define in what "worldly conformity" consists.

While the clergy give their sanction to the drinking customs of this country, the churches, schools, and missions must, to a very great extent, continue a failure, and their parishes present a mass of heathenism which would disgrace even a heathen land. But let them do their duty, and they may be the honoured instruments in God's hands of regenerating this great empire, and thereby of extending the cause of religion both at home and abroad.

We may readily admit that the use of artificial drinks possessing an intoxicating property is lawful and scriptural, yet, unless destitute of moral honesty, we are equally bound to confess that it is likewise lawful and scriptural to abstain from these artificial drinks; and as patriots, above all as ministers of religion, we have to determine which of these two lines of action it is, under the present state of society, more *expedient* to follow—to encourage—which will prove more conducive to the present and eternal well-being of man, and the extension of the Redeemer's kingdom.

We are well acquainted with the passages of Scripture appearing to favour the use of these artificial drinks; would it not be equally well to shew by our conversation and lives that the *clergy* were as familiar with those passages which enjoin self-denial and abstinence even from lawful things, when those lawful things prove snares to others, and bring dishonour upon God. The noble and patriotic apostle Paul knew as well as we do that his Master had made wine, yet he declared "it was good," or as it may be rendered "*it was better* neither to eat meat, nor to drink wine, nor anything whereby a brother was *offended, made weak, or stumbled;*" and on another occasion was willing to pledge himself never to touch meat while the world stood, if it made his brother to offend—*Is our Christianity of this patriotic—of this practical—*

this self-denying character? Were it such, might not the clergy do more towards the social, moral, and religious elevation of this country in a few months, than they are now effecting in half a century! And if there be but a bare possibility of removing or even of mitigating the damning cause of England's misery and vice—is there not an awful moral responsibility devolving upon the clergy? One of her most distinguished members has laid it down as an axiom of moral philosophy, that to have an opportunity of doing good, and the power of doing it, and not to do it, is as though we had done the contrary evil; and a still greater than this writer has said, “to him that knoweth to do good and doeth it not, to him it is sin.”

THE PROCESS OF WINE MAKING.

OUR road lay through Voghera and Novi. We slept at the former, but before daylight had departed, we had an opportunity of witnessing the strange process of pressing the grapes for wine: perhaps the system was peculiar to the district, but it certainly was presented under circumstances not calculated to make us relish the flavor of their wines. In a large carriage, very similar to the cart of a London dustman, or rather the car of a London scavenger, for the removal of the liquid mud of the streets, was piled a huge mass of purple grapes. It was yoked to two oxen, and, as they slowly drew it through the streets of Voghera to the houses adjoining our hotel, two men stood within the carriage trampling the grapes. These men seemed, by their dress and whole appearance, very much of the same class as the dustmen or scavengers of London—as ragged and as dirty. There, without shoes or stockings, and with their nether garments gathered up as high as possible on their legs, they were trampling the ripe and juicy grapes, almost dancing in the gushing mass, now jumping, and now treading the pulp; and they continued expressing the red juice to such abundance, that they actually were standing in it while it reached *nearly up to their knees*. If these men had been clean and smart, or *even commonly decent or respectable in their appearance, still the process of making wine by the pressure of their naked feet, would have been anything but a pleasant spectacle to those who were to drink it: but, clothed as they were in dirty rags, as beggarly as the worst inh*

at of the worst garret or cellar in St. Giles's; and exhibiting
ashed faces and persons filthy beyond description, it was disgusting
loathsome in the extreme. It was enough to make a man register
in heaven against wine for the rest of his days, and swear him-
Rechabite for ever.—*Rev. M. H. Seymour's Pilgrimage to Rome.*

CHRISTIAN OFFERINGS.

BY A CLERGYMAN.

are in the habit of supposing the law of tythes to hold good only
spect of landed property, and that it was originally a levitical and
orary regulation; but it desires the attention of Christians, that
hisedec, the representative of our Saviour in his office of priest
king, accepted, as a right, the tythes of Abraham, long prior to
evitical observance being established; and that this was not the
e of landed property, but of all the booty Abraham had acquired of
enemies; which seems to argue, not only the high antiquity of
ustom of rendering tythes, which we cannot suppose Abraham
to have originated, but also the propriety of consecrating a tenth
ll property indiscriminately. His grandson Jacob acted on the
e principle. This excludes the idea of tythes being a mere national
lation on behalf of the Jewish priesthood, and suggests that it is
lly incumbent on Christians, to propose for their own imitation
conduct in the Father of the Faithful; of faithful Gentiles as well
ws. Ashe, our spiritual father, paid the tenth of all to Melchisedec,
typical Redeemer, so, doubtless, should we present a tenth of all to
ervice of our Lord. The New Testament gives no precise instruc-
on this subject. Almsgiving and contributions are left to the
r of religion, in the dispensation of Jesus. We are recommended
ve, just as the love of Christ constrains us; as we are disposed.
des, it is worthy of remark that St. Paul commends the Phillippian
rch, as being the first among the apostolic churches in their offer-
; which intimates that liberality of purse was entirely left to Gospel
ves. There is, however, one passage which hints an acknowledged
in subscriptions. "On the first day of the week, let each lay up
ore, as God hath prospered him." If a christian should inquire
proportion he should consecrate out of his income, whether fixe
St. Paul here supposes, fluctuating, there can scarcely be
that he would be led to tread in the steps of our father Abra

in offering a tenth. He might give more. Many passages in the New Testament encourage more. But the love of Christianity would hardly permit him to consecrate less. In this country land owners pay a tenth of their property to the ministry of the church; but land owners are far from being the only members of the Christian church, or the most wealthy. Besides, formerly, tythes were not confined to the temple service. We think, then, leaving the land owners and the national church out of view, and deducting the various charity taxes imposed by the law of this nation, every sincere member of the Christian church should faithfully set apart, not less than a tenth of his income to God's service; that is, to various channels of beneficence; "the widow and fatherless in their affliction," and in practical "compassion on the ignorant and those who are out of the way;" and if all our Christian merchant princes acted on this Abrahamic principle, the religious principle of him who "was called the priest of God," blessed indeed would they be in their hopes and families, and happy would be the nation in such a case.—*Original.*

DRINK *versus* MIND.

A SONNET.

[Written on hearing the statement made by the Rev. W. Wight, at the "Model Parish" Meeting, Townhall, Birmingham, that while £65,000,000 per annum was paid in Great Britain for intoxicating drinks, the whole literature of the country cost little more than £2,000,000.]

OH England! oh my country! can it be
 That thou art thus degraded? Doth the thirst
 Of maddening drinks, as Circe's draughts accursed,
 So overpower thee with its witchery,
 That of thy idolised and cherish'd gold
 Thou sacrificest more, yea thirty-fold,
 On maddening potions, than thy hand can give
 For all the stores whereon the mind doth live?
 Up, then ye ministers of Christ! arise
 Teachers and Poets! men of high emprise!
 With those who're pledged such customs to expel
 As cloud the brain and drag the soul to hell!
 Join in the conflict, lest the hand of God
 Write on thy chalky cliffs a withering "ICHABOD!"
 Thomas Rag:

Biblical, Historical, Geographical, & Miscellaneous Questions.

Answers to September Questions.

BIBLICAL.

1.—The names of the monarchs of the Persian dynasty, mentioned in the Bible, are Cyrus the Great, son of Cambyses, King of Persia, and Mandane, daughter of Astyages, King of the Medes (*Ezra*, i, 1; *Isaiah* XLIV, XLV): Cambyses, his son, called Ahasuerus (*Ezra* iv, 6): Artaxerxes (*Ezra* vi, 7), called by Herodotus, Smerdis. This man was one of the Magi, and usurped the throne, after the death of Cambyses. He pretended to be the Smerdis, brother to Cambyses, who had been put to death. He reigned about seven months. Darius Hystaspes, in whose reign the Jews recommenced the work of building Jerusalem, from which they were obliged to desist in the reign of Cyrus, and the following Kings (*Ezra* iv, 24); and Artaxerxes Longimanus, mentioned in the book of Esther, as Ahasuerus. The circumstances in connection with which these Persian Kings are mentioned in the Sacred Scriptures, are the restoration of the Jews from their seventy years Babylonish captivity—the rebuilding of the city and temple of Jerusalem, and the reestablishment of their national polity.

2.—St. Matthew wrote his Gospel about eight years after the death of Christ; he is supposed to have recorded the events in the exact order of time in which they occurred. St. Mark wrote his Gospel A.D. 60, at the desire and under the superintendence of St. Peter, during the time they were companions together in travel. St. Luke, A.D. 63; probably intended more especially for the use of the Gentile converts to christianity, as that of St. Matthew's was written for the use of those from Judaism. St. John, A.D. 97. It contains more of christian doctrine, giving in full the conversations and discourses of our Lord; and was probably written to confirm the faith of believers in Christ, by opposing his truth to the errors of the age, more especially those of the Gnostics.

3.—They were seven in number; as follows:—

- I. { "Woman behold thy son" (*John* XXIII, 43).
 { "Behold thy mother" (to St. John, *John* xxx, 27).
- II. "Eli, Eli, Lama Sabachthani" (*Matthew* XXVII, 46, and *Mark* xv, 34).
- III. "Father forgive them, for they know not what they do" (*Luke* XXIII, 34).
- IV. "Verily I say unto thee, this day shalt thou be with me in paradise" (*Luke* XXIII, 43).

v. "Father into thy hands I commend my spirit" (*Luke xxiii, 46*).

vi. "I thirst" (*John xix, 28*).

vii. "It is finished" (*John xix, 30*).

4.—Because natural evidence was not sufficient; and because we have the evidence of miracles in Scripture.

HISTORICAL AND GEOGRAPHICAL.

5.—England was successively invaded by the Romans, B.C. 55; by the Picts and Caledonians, A.D. 450; by the Saxons, A.D. 546; by the Danes, A.D. 866; and lastly by the Normans, A.D. 1066.

6.—Instigated by rash advisers, Charles I. endeavoured to force the parliament to the levy of taxes, obnoxious to the people. This raised against him the main body of the commons, out of whose number five rendered themselves remarkable by heading a force in opposition to him. Anarchy and a republican spirit went abroad. The king was resolute in his maintenance of the principles of episcopacy: this, in connexion with his other acts, was regarded by the people as a design to prop up tyranny and error; and gaining the upper hand in the contest, they executed the monarch; an act, however, both unjustifiable in the abstract, and which will ever remain as a blot on our national escutcheon.

7.—Marathon and Thermopylae.

8.—In America there are several in the range of the Andees. In Europe, Hecla in Iceland. Vesuvius, in the kingdom of Naples, and in one of the eruptions of which the ancient towns of Pompei and Herculaneum were buried. Etna in Sicily; and Stomboli, a volcano in constant eruption, an island north of Sicily in the Mediterranean.

MISCELLANEOUS.

9.—Great Britain. Because England is the heart of moral society; and if the social, moral, and religious elevation of Great Britain were secured, that of the world would follow.

10.—The Steam Engine had its origin in the invention of a machine worked by steam, to draw water out of mines. This is attributed to Captain Savery, in the reign of Charles II., and was more properly a steam pump. The connecting link, between this, and our modern steam engine, was the invention of Newcomen (A.D. 1705). This was successively improved upon by Smeaton, Brindley, and Watt, until it arrived at its present state of perfection.

11.—The ancient Greeks and Romans used the letters of their own alphabets to show the pitch of music. In the sixth century, Pope Gregory employed the seven first Roman and small letters, ascending from the lowest space in our bass clef, which was denoted by A.

Guido, (as is generally supposed) about A.D. 1070, introduced the use of points instead of letters, which he placed on parallel lines, giving name to the latter by means of letters. To Franco of Cologn

we are indebted for characters which at once denoted both the time and tune of the sounds. He introduced the four symbols of very long notes, viz :—The *Large*, the *Long*, the *Breve*, and *Semibreve*; while the invention of the *Minim*, *Crochet*, *Quaver*, and *Semiquaver* is ascribed to John De Muris, a doctor of the Sorbonne, who made this important addition to notation, and also originated certain characters determining the measure, in the year 1338. Still shorter notes have been introduced. *Sharps*, *flats*, *naturals*, *bars*, and *ligatures*, were all introduced into notation during the 17th century.

12.—“Action;” intimating the necessity of outward fervor and energy in connexion with the exhibition of truth.

October Questions.

BIBLICAL.

1.—Give the geographical situation of the following places :—Beer-sheba; Jerico; and Ebenezer; the historical circumstances connected with each, and the meaning of the name.

2.—Whose song do we first read of in the Bible, and where do we find it?

3.—What is the meaning of the following words :—*Deuteronomy*; *Covenant*; *Gospel*; *Parable*.

4.—How many times did our Lord appear to his disciples after his resurrection; give an account of them in order; and in what part of the New Testament they are recorded?

HISTORICAL AND GEOGRAPHICAL.

5.—By whom was England divided into counties, and what inventions rendered the same individuals remarkable in history?

6.—What were the circumstances which led to the fitting out of the Spanish Armada, and what became of it?

7.—What is the situation of the following places, and what relation do they bear to science or commerce, if any, viz :—Inverness; Dantzic; Bourdeaux; Cape Town; Hong Kong; Bermuda; Terra-del-Fuego; and Sydney?

8.—Name the principal sea-port towns of England, France, Spain, and Prussia?

MISCELLANEOUS.

9.—Under what circumstances may it become a duty for Christians to give up what abstractedly is perfectly lawful and scriptural?

10.—Is it consistent with high moral principle to give employment to drunkards, immoral, or profane persons?

11.—Give the derivation of Husband?

12.—Distinguish between Xylography, Lithography, and Typography; and give the derivation of each word?

WAYSIDE PREACHING.

CLERGY IN PRUSSIA.

The Romish church is served by 5,605 ecclesiastics, consisting of 3,559 incumbents, and 2,046 vicars: the protestant or evangelical church, by 6,139 incumbents and ministers. In consequence of the great increase of Jesuit missions, the rulers of the protestant church have wisely set on foot open air preaching and itinerating protestant missions, for which public collections have been made in the national churches. The object is to preach the Gospel more generally and effectually to the poor, and make known the glorious principles of the reformation to those by whom they are indistinctly understood or quite unknown. The circumstances in which the Church of England is at this moment placed, would seem imperiously to call for the establishment of similar missions amongst our own people. Our church has nothing to fear if her rulers and members do not slumber in their vocations.—*Church of England Magazine, Sept. 1852.*

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A VOICE TO THE WORKING CLASSES.

"THE ONLY TRUE SECRET OF ASSISTING THE POOR, IS TO MAKE THEM AGENTS IN BETTERING THEIR OWN CONDITION."—*The Archbishop of Canterbury.*

HAVING in our previous numbers touched upon the condition of England—upon the Dwellings of Englishmen—upon our Factories and Gin Palaces—we wish now to address ourselves to the Working Classes. In the year 1848, during the time of the Chartist riots, we happened to be passing through Trafalgar Square, which at the moment presented an extraordinary scene—a dense forest of human beings. Curious to know the version which the men would give of this monster gathering, we, in apparent simplicity, inquired the cause of this extraordinary commotion, and received in reply "*The Working Classes are dreadfully oppressed.*" We ventured to make a few remarks which appeared to strike the parties addressed, and these remarks are now given in an expanded form, with the sincere desire that they may prove useful to the Working Classes.

WELL, friends, you say, "*The working classes are dreadfully oppressed;*" you are right, they are *dreadfully oppressed!* I have long thought so. The condition of the working classes is not what it ought to be. The working classes produce much of the wealth of this country, and they ought to be in possession of a portion of that wealth. This is according to the laws of nature, and agreeable to the laws of God, since nature's laws are God's laws. But the working classes are not in possession of their portion of the wealth of this country. Have not the *few* got it all, or nearly so? Do they not live in magnificent houses, while the *working classes* are housed where the rich would not put their cattle; or there are for them those huge and hideous buildings, Union poor-houses and gaols, plac

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which a working man ought never to require. Indeed, are not these places a disgrace to England—monuments of her shame? Ought not three-fourths of them to be converted into self-supporting schools, railway stations, or to some other useful purposes, or still better, swept from the land? And this they will be if you will but follow my advice. We want a change! It is not right that all the wealth should be shut up in the pockets of the few, while the multitudes of the industrious and hard-working are destitute, while the millions are in rags and poverty. A portion of this wealth ought to be in the hands of the artisan and labouring classes. They ought to have a stake in the country!

There should be a more general prosperity pervading the homes of Englishmen in the cottage as well as in the mansion; and until there is some approximation to this state of things, England cannot be in a healthy condition. It will go well neither with the poor nor with the rich, for their interests are identical—are inseparable, since one party cannot suffer without the other sooner or later sustaining injury with it. Now the interesting point for our investigation is, and let us lay it bear without fear of contradiction, how are the working classes to be respected—have a voice in the Government which they uphold with their sinews—and be raised in the social scale? Who are the parties oppressing them and always preventing their elevation? And here don't let us mince the matter, but let us speak out boldly and make ourselves heard without fear of any man, so that we only stick to the truth. First, then, are not our rulers guilty? They have not paid sufficient attention to the interests of the working classes. Laws have been passed most injurious to them—laws which have kept them in a brutal condition—laws which have pauperised and demoralised them to an awful extent; and when the evils arising from these laws have been *unmistakeably* evident, Government have made no attempt *to rescind these laws.*

Again we have too many of the aristocracy guilty of neglect towards the working classes—living in splendid mansions, while their labourers occupy styres totally unfit

for human beings. We know and rejoice that there are many among the aristocracy to whom this charge does not apply, but, alas! there are too many of them to whom *it is applicable*, and who would do well to read the Apostle St. James's lecture to landowners. By the splendid mansion there should be for the industrious labourer not a sty but a comfortable cottage, ensuring a proper division of the family, and thus promotive not only of comfort, but of morality and religion.

Again, we have the wealthy, the almost princely manufacturers, who assemble hundreds, it may be thousands, of their fellow-creatures in certain localities: and for what purpose? To do them good? This, alas! forms but a small part of their calculation, as is too evident from the entire absence of interest shown to promote the social and moral welfare of those by whom their riches increase. There is, it is true, a huge chimney pointing to heaven, but where is the heaven-directed spire, and the school for your little ones? There is the bell to call you to your early daily tasks, but where the Sabbath-going bell to invite you to the house of prayer and praise? What care for the social and moral elevation of the people? In short, by too many (there are honourable exceptions), the working classes are regarded as so many machines, from whom the object is to extract the greatest possible amount of labour, at the enormous sacrifice of the bodies and souls of the people, paring down the wages to the starving point. Oh! the awful responsibility of such parties in thus treating, in thus neglecting immortal beings! It is a reproach to rich men that God should give them *so much*, and that they should give the poor *so little*. It is a solemn truth, *they have their consolation*.

Again, must we not be faithful, and notice the ministers of religion? Are we not verily guilty concerning our brethren, the working classes? We have not taken sufficient interest in their concerns—we have not spoken out *plainly as we ought to have done in the pulpits*, by *crying aloud against the sin of covetousness, which is become national*—more especially ought we as *national* *to have placed ourselves at the head of every moral*

movement for the *eradication of national vices*, and *deteriorating influences*. Alas! instead of being in the van of public sentiment and feeling with regard to great moral reformatations, we have too often been in the rear, until the pressure from without influenced our opinions and actions, instead of our guiding the public sentiment. A civil Government may not perhaps go a-head except as the nation sanctions it; but far otherwise should it be with religious teachers, who should always be in advance of the people. Our Lord and Master ever had compassion upon the poor and oppressed, but we ministers of his most holy religion have too often sided with the rich, and the fear of man has brought us into a snare. Ministers have also fallen into the great mistake of looking only after the soul, to the neglect of the body—attempting to separate what God has joined together; and the mischief resulting from this departure from God's arrangement, the Lord will surely bring to judgment. It is indeed a great mistake, a very fatal mistake, to regard man merely through the medium of eternity. God has created him a physical as well as a spiritual being, and destined him for two worlds, for the present as well as for the next: and to neglect his physical nature is to prevent his moral and spiritual improvement. Man should be treated as a physical, as an intellectual, and as an immortal being, each in its proper degree; and as the just poising of these different and distinct elements in man's constitution secures his well-being for both worlds, so the balance of these powers being destroyed, man's happiness for time and eternity is jeopardised.

But lastly, let us come to the class of all others who are pre-eminently the oppressors and tyrants of the working classes, who have done more to pauperise, degrade, and ruin them than the united influence of the other parties. We have hitherto spoken in the plural. In all that is gone *before*, I am one with you. And now forgive my plainness *when I tell you who are pre-eminently the oppressors and tyrants of the working classes. They are the working classes themselves!* Answer me. Who are they that support the gin-palaces, public-houses, and beer-shops of this

country? *The working classes!* Who are they that keep *six thousand* of these *pest houses*, as the feeling Cowper well designates them, in London alone? *The working classes!* Who are they that spend a million a-year in accursed drink in the city of Glasgow? *The working classes!* Who are they that make *thirty thousand* men, women, and children, drunk every Saturday night, and the greater part of Sunday in the same city "the monsters of men and the pictures of beasts?" *The working classes!* And while you follow the habit of swallowing this vile drink, what Government, Tory, Whig, or Radical, what aristocracy and manufacturers, with a host of philanthropists to back them, can improve your condition? If you will not help yourselves, how can others help you? The means of improvement are in your own hands—who wishes to deprive you of your rights? You clamour loudly for redress, and I for one am quite prepared to accede to your demands. You demand less taxation—so say I. Let us at a stroke take off the duty upon malt, gin, spirits, tobacco, and snuff, by never again promoting the use of these foul and debasing demoralisers. This is an easy way of disposing of the heaviest, most grievous, oppressive, and absurd of all taxation. Surely your stomachs were never given you to convert into *beer-barrels*, nor your mouths into *chimneys*, nor your noses into *dust-holes*; away then with all such filthy habits, as altogether unworthy of Englishmen!

The working classes complain that the rich have all the land—the wealth and influence of the nation—while they are destitute, poverty-stricken, and powerless. But whose fault is this? Is it the fault of the rich, or is it the fault of the working classes? An enormous portion of the wealth of this great country is in the hands of the working classes; which they recklessly—wantonly waste upon debasing habits, and defeat all the efforts of the rich and of the benevolent to elevate the working classes. What right have the working classes, with their enormous wealth, to tax the rich and benevolent with poor-rates and other *harities*? All this is disgraceful to the working classes of England. Let them devote the wealth they now waste

this order, and "reprove sharply" the rich, and be lenient to the poor. But my anxiety has been to prove faithful *to all*, and may all, with God's help, prove faithful to their country. Remember the memorable words of our distinguished countryman on the summit of the lofty column towering above us, *England expects every man will do his duty*. Let us seek her prosperity and usefulness, and let us look for the blessing of Heaven upon our labour, for with that we shall prevail, though men and devils may oppose us. Let us go forth in the strength of the living God, not leaning upon an arm of flesh. The wisest know but little, even Solomon admitted he was but *a little child*. The strongest are but as tow. Paul, the bold and intrepid champion of Christianity, declared he felt his strength to be *perfect weakness*. Let us then seek the wisdom which cometh down from above, and that strength which can enable us to do all things. And if the spirit of the Lord but influence our hearts and lives, then the royal law, *Thou shalt love thy neighbour as thyself*, will mould our characters and shape our course, and England will rise to prosperity and greatness. What we want in this country is an increase not of *religious Sentimentalism*, but of *sterling, self-denying, practical Christianity*. An increase of national and individual piety, and then we shall soon have an increase of national prosperity and individual happiness, and love and good-will *to the working classes*. Our land would give her increase, and God, even our own God, would give us His blessing. Let us work for it, and pray for it, and then we shall have it. Then will follow "Glory to God in the highest, and on earth peace, good will towards men." We shall have in the best sense, Liberty, Equality, and Fraternity.

ENGLISH SAVAGES.

(From 'The Times,' August 20th, 1852.)

'We fear it is impossible to deny that whatever be the merits of the lower class of our countrymen, considerable *abatement* must be made in any estimate of the national character, in consideration of a very large quantity '

brutality. While theologians are quarrelling about the particular creed which is to be intrusted with the monopoly of teaching reading, writing, and arithmetic, and other civilising lore, we appear to be training up, to the disgrace and the confusion of the litigant parties, a race of barbarians, ignorant alike of their duty to God and man, and stimulating the most ferocious passions by the most brutal excesses. The glimpses which we obtain from time to time of the life and manners of the lowest portion of the labouring classes in London are deeply disgraceful to our civilisation and our laws.'

'If a ruffian has drunk to excess and fails to pick a quarrel with any of his boon companions, his natural impulse on his return home is to beat, to cut, to stab, or to mutilate his wife. We are informed, on authority we cannot doubt, that the number of women who resort to our hospitals to recover from the ill effects of such systematic brutality, is enormous; and that in many cases the patient only returns to her home to suffer violence which renders any further application to these benevolent institutions unnecessary. Another case with which we are now unhappily familiar is that of drunken or cruel mothers horribly ill-using their own children, lashing them to torture, or even, as in a recent instance, burning them with red-hot irons. Age appears to be as little respected as sex. The young and vigorous fall with merciless ferocity upon the old and feeble, and every notion of fair play is utterly discarded. To kick a man when he is down is disgraceful; but the head and face of a woman are selected by preference as the mark of the heavy hob-nailed shoe of her husband or her paramour, and the victim is fortunate if she is not jumped upon as well as kicked. The teeth are called into requisition as well as the hand, the foot, and the bludgeon. Noses and ears are bitten off, and lips and cheeks are frightfully lacerated. A dead set is made at the police, as if they were the natural enemies of the human race. Not a week passes without *several of this exemplary and useful force receiving severe personal injury, not from criminals seeking to avoid the pursuit of justice, but from brutal and drunken ruffians with whose orgies it is their duty to come in contact.*'

“‘There is but one; we can do for him,’ was the exclamation of a prisoner the other day, and seems to express with conciseness and clearness the rule of action observed by disorderly classes towards the guardians of the public peace.’

‘We have not space to support our assertions by particular instances, but we appeal to any one who has read the police reports of ‘*The Times*’ for the last six months, whether the picture we have given of the manners of the lowest class of English and Irish is in any respect overcharged.’

‘The cause of this disgusting and repulsive manifestation of brutality is undoubtedly to be found in ignorance and intemperance; but we cannot afford to wait till the education question is settled for the remedy of evils so flagrant and notorious. Let us see if the law provides an adequate remedy for such offences, and interposes its salutary terror to shield the weak and defenceless from the brutal abuse of superior strength.’

But what converts Englishmen into savages? The demon strong drink! Remove the cause and the effect will cease.

Original Articles.

THE WEDGE OF GOLD.

Who has not often, after serious reflection, been amazed at the vast efforts that are made in this country to meet, and in some measure to counteract, the torrents of iniquity that everywhere so fearfully prevail. And who has not as often been forced, with the deepest humility, to confess that those means, gigantic as they are, have altogether failed to remove or to correct the evil. But the means *are doubtless* adequate to the emergency, if they were rightly applied. It behoves us, therefore, as responsible beings (*responsible for the sin that abounds, unless we use every means to remove it*), to enquire how it is that the preaching of the Gospel (for the Gospel *is* preached) has hitherto PROVED A FAILURE! May not the Divine admonition to Joshua be applied to us? “Israel hath sinned”—“There is an accursed thing in the midst of thee, O Israel”—“Neither will I be with you any more, except ye destroy the accursed from among you.” England hath sinned, “and so venomous is sin, especially when it alights among God’s people,

that one drachm of it is able to infect the whole mass." Have we not many Achans in England's camp, more fatal to the best interests of the nation than *the Wedge of Gold* to the army of Israel? England hath sinned, and by the Divine decree her transgression shall paralyze every effort until the accursed thing is denounced and banished from the land.

The rules of ——— Church of England Young Men's Society were once put into my hands; and on looking through its pages I was delighted with the arrangements for meetings, lectures, &c., and was struck with the apparent zeal manifested throughout, for the glory of God and the good of our fellow creatures; but towards the end a misgiving crossed my mind as I read "Subscriptions will be thankfully received by the Treasurer, ——— Brewery,* ———"

Thus is the Brewery *the Wedge of Gold*, interwoven in all our religious movements; and so long as the Achan is tolerated among us, so long (in accordance with the Divine decree, "except ye destroy the accursed from among you") will the Gospel be preached comparatively in vain.

A CHURCHMAN.

Miscellaneous Extracts.

BISHOP HALL'S SELECT THOUGHTS.

"**THERE** is nothing more odious than a fruitless old age. Now, since no tree bears fruit in autumn unless it blossom in the spring, to the end that my age may be profitable and laden with ripe fruit, I will endeavour that my youth may be studious, and flowered with the blossoms of learning and observation."

AS **CHRIST** was both a lamb and a lion, so is every Christian: a lamb, for patience and suffering, and innocence of life: a lion, for boldness in his innocency. I would so order my courage and mildness, that I may be neither lion-like in my conversation, nor sheepish in the defence of a good cause.

THE CHILD AND THE TIGER.

In the far east, "on a stern and rock-bound coast," the encroaching waters of the ever restless ocean have formed an estuary, separating from the mainland a bold and beautiful promontory, called, from its

* I have since seen a "Report," and I am happy to say that the Brewery left out. Not that I would refuse money from a Brewery; but if we are bribed or influenced by the *Wedge of Gold*, it then becomes a curse if it prevents speaking out.—J. S.

singular appearance, "The Dolphin's Nose," on whose green and richly-wooded summit, man, with good taste, has erected a castellated building, with turrets and towers overlooking the sea. A covered way leads from the house to a detached building, surrounded by a very high wall by way of protection from beasts of prey. This formed the sleeping apartment of the widowed master of the mansion; and in an inner room was the little bed on which reposed his son and heir, a lovely boy. A lamp was burning; and the light fell on a mirror which stood opposite the door, the only article of furniture to mark that woman once "had part and portion there." It was midnight: the infant slept "calm as child's repose"; but the father could not sleep: fast-thronging memories of bygone days, the thoughts of that dear partner separated from him by the hand of death, anxiety about the welfare of his child, and official duties, stole over him, and combined to keep him watchful. The weather was oppressive, though every door and window stood open to woo each passing breeze. His child awakes and cries, and the attention of the lonely watcher is at once arrested. Suddenly he observes a dim and shadowy form creep by him, with stealthy step, into the room that held his child. Is it a dream, or phantom conjured up by the memories of the past? The light of a solitary lamp swung from above, and glanced upon the glossy coat of a huge royal tiger, which, impelled by hunger and attracted by the cries of the child, had sprung over the protecting wall. O the intense, the breathless agony of that moment which allows scarce time for thought—none for action! The royal brute sees his own image reflected in the mirror, to him as the image of an enemy; scowl reflects scowl, and he crouches for a spring: his silent enemy is prepared also: one wave of his snakelike tail, one indignant growl, one bound, and the mirror falls clashing around him in countless glittering fragments. Scarce two more bounds, the first through the suite of chambers, the second over the wall; and he sped far away to his solitary lair, far away in the deep forest, where the still night echoes the deep throbbing of his panting heart; and the father kneels with clasped hands over the bed of his child. And, when the animation had returned, when the mantling blood flowed back through his veins, his gratitude to the Almighty hand which had willed that his child should be spared was not loud, but deep. He soon followed his beloved partner to the tomb; and they both lay buried in a shady spot, side by side, unheeding the "summer sun's most piercing rays, and the vexed ocean at the topmost swell." The infant thus preserved has since been amidst the roar of canon and the clang of war. He bears a charmed life. The hand of the God of mercy is upon him, and has not suffered that one hair of his head should perish.—*Colonial Magazine.*

DRINKING BY THE ACRE.

An Irish gentleman, resident in Canada, was desirous of persuading his sons to work as back-woodsmen, instead of frittering away their institutions and money in luxuries and pleasure; and, as champagne

costs in America something more than a dollar a bottle, whenever the old gentleman saw his sons raise the bright sparkling wine to their lips, he used humorously to exclaim to them, "Ah! my boys, there goes an acre of land, trees and all!"—*News of the World*.

And may we not say to the Englishman, swallowing his pint of of beer, "there goes a yard of land, freehold and all!" [ED. E. M.]

WORTH KNOWING.

WHENEVER an artisan leaves off strong drink the usual course of proceeding is this:—He begins to pay his debts; he purchases decent clothing for himself and family; he makes his habitation clean, and provides good furniture; he buys a few books; takes his family to a place of worship; and, if not content with being clean and decent amongst surrounding dirt and wretchedness, he looks for a better residence in some airy and salubrious locality, leaving his unimprovable residence to be occupied by one like his former self, who prefers drinking, smoking, and gambling, to the comfort and decencies of domestic life.—*Ibid*.

POPULAR FOLLY.

ACCORDING to the report of the University Commissioners, a Student's tobacco bill often amounts to £40 a year. No wonder that the prospects of so many young men, "Vanish in Smoke."—*Shields Gazette*.

Biblical, Historical, Geographical, & Miscellaneous Questions.

Answers to October Questions.

BIBLICAL.

1.—Twenty miles south of Hebron, and at the extremity of the Holy Land; the place where Abraham made an alliance with Abimelech. Twenty miles N.E. from Jerusalem, and six from Jordan; the first city in Canaan, taken by Joshua. Ebenezer is situated in Judea, and is the place where Samuel set up a witness stone; see SAMUEL I, 7 and 12.

2.—Miriam's; after the passage of the Red Sea.

3.—Law repeated. A pledge on the part of God to fulfil his promise; and this with a view to secure man's obedience, by a principle of gratitude and love. A good message, or glad tidings. To compare things together; to form a parallel or similitude of them with other things.

4.—Four times. First, to Mary at the Sepulchre; secondly, to His disciples on the same evening; thirdly, eight days after this to Thomas; fourthly to His disciples at the Sea of Tiberias.

HISTORICAL AND GEOGRAPHICAL.

5.—Alfred.

6.—Philip of Spain's support of the rebellion in Ireland, and the attack of the English upon the Spanish settlements in the West Indies; and the support given by England to Protestantism. The Spanish Armada proved an abortion, and many of the ships were wrecked.

7.—The principal town in the Highlands of Scotland; West Prussia; France; Cape of good Hope; a rocky island at the mouth of the Canton river; North Atlantic; Southern extremity of America; Australia.

8.—London; Liverpool; Bristol; Portsmouth; Devonport; Brest; Toulon; Rochefort; Cherbourg; Seville; Cadiz; Dantzic.

MISCELLANEOUS.

9.—When what is abstractedly lawful becomes from any cause deteriorating to the national or individual character, and unfavourable to moral and religious progress.

10.—No: since this is to confirm them in their vicious habits, and to make no distinction between virtue and vice.

11.—House-band—the band and bond of the house.

12.—Wood; Stone; and Metal Type.

November Questions.

BIBLICAL.

1.—What reasons may be advanced for supposing that St. Peter never was at Rome?

2.—Explain JOHN II, 20, by a history of the Temple referred to.

3.—How many Herods are mentioned in the New Testament, and give particulars of the family?

4.—What event did the Jews commemorate by the festival of *Purim*?

HISTORICAL AND GEOGRAPHICAL.

5.—*Who was the first British Bishop whose name is preserved to us?*

6.—*Who was the first person who suffered Martyrdom in Britain?*

7.—From whence were Great Britain and Ireland originally settled?

8.—What does Great Britain include?

MISCELLANEOUS.

9.—What features in the character of the late Duke of Wellington, especially demand our admiration?

10.—Are Wisdom and Knowledge synonymous? If not, point out the difference.

11.—What period is usually termed the Augustan age of English literature.

12.—What is the difference between a clever man and a man of genius?

Poetry.

MEN OF ENGLAND.

Men of England! bless the hour
 Ye were born in such a land,
 Born and nursed in Freedom's home,
 Foremost in the world ye stand!
 Peaceful still, while ruin visits
 Many a fair and lovely spot.
 Let your hearts be warmly grateful,
 Men of England! for your lot.

Men of England! Are ye rich?
 Let your gratitude be shown,
 To the Providence that blessed you,
 Not in empty words alone;
 He that blessed you looks to see
 Your poorer brother's not forgot,
 For he is your brother still,
 However lofty be your lot.

Men of England! are ye poor?
 Be contented with your state;
 Heads are toiling, hearts are feeling
 For you 'mongst the rich and great;
 Wealth that brings a thousand cares
 And thousand sorrows envy not,
 But humble though your homes may be,
 Be thankful for your lot.

Men of England! Rich and poor!
 With generous love each other trust,
 Stand nobly by each other's cause
 When you feel that it is just;
 Then, Englishmen! ye'll bless the hour
 Ye were born in such a spot,
 And the world itself shall envy
 (Well it may!), your happy lot.

T. C. W.

GRACE.

Make us, thy creatures, thankful Lord,
 For this our daily food;
 Our deeds to thee, how ill they are!
 And thine to us, how good!
 Oh! may we, strengthened and refreshed,
 Rise up from every meal
 With lips to sing, and life to show
 The thankfulness we feel.

T. C. W.

TO SUBSCRIBERS AND CORRESPONDENTS.

Our Magazine is not published for profit, but for usefulness. It is, however, very important that if the Magazine is to be continued, our friends should kindly exert themselves and encourage us, so that we may not sustain loss.

Friends desirous of promoting the interest of ENGLAND'S MISSION, could do so by ordering a certain number of copies, through their booksellers, which might lie upon their counters, and if any remained unsold, by themselves engaging to take them.

In addition to Statistical and other information, each number will contain Twelve Questions—4 Biblical, 4 Historical, or Geographical, and 4 Miscellaneous.

Contributions of Original Articles, Useful Extracts, Statistics, Anecdotes, Questions, Letters, &c., will be thankfully received. The initials and place of residence we should prefer appearing to those contributions we may publish, and in the case of the letters, the *Trade*, of the writer. All communications to be addressed, *prepaid*, to the Editors of *England's Mission*, Harbury, Warwickshire. Advertisements and Books for review to be sent before the 15th of each month.

Those friends to whom the Magazine is sent, are respectfully requested to send subscriptions in advance, if they wish their Magazine to be continued.

The Editors acknowledge, with thanks, the receipt of 10s. from J. S., for the gratuitous distribution of the October and November numbers of England's Mission amongst the Clergy in the east of London.

"THE ALMSHOUSE."

BY THE REV. J. B. OWEN,

VICAR OF ST. MART'S, BILSTON, AND CHAIRMAN OF THE WOLVERHAMPTON
UNION.

UNDER this chapter of many sweet and tender verses, breathing of love and bowels of compassion, perhaps fifty different kinds of charitable institutions may be classed. There are asylums for the blind, the deaf and dumb, and even for the triple calamity of deaf, dumb, and blind; for the plaintive victim of consumption; the lunatic, the the cripple, the idiot; for poor women labouring with child, penitent Magdalens, decayed housekeepers, the widow, the orphan, the foundling, the superannuated governess; the veteran soldier and sailor; domestic servants out of place, and seaman without a ship; for the afflicted with small-pox, scrofula, cancer, spinal, and other special maladies; there are dormitories for the houseless, reformatories for the discharged thief; soup kitchens for the destitute, mendacity societies for the relief of genuine beggary; Dorcas, and friendly societies; coal and blanket and clothing societies; general and particular hospitals, dispensaries; almshouses innumerable, open to all classes of applicants, subject to certain conditions of previous character or position; special almshouses, connected with every trade and profession in the kingdom; almshouses and asylums, or annual allowances, connected with the guilds of the various London and provincial companies. Funds for the payment of the premium for poor apprentices; money-doles in most of our parish churches; the weekly distribution of loaves on the Sabbath; the monthly oblation of alms at the Holy Eucharist; the annual largesses on St. Thomas's day, Christmas, and other sacred anniversaries. Annual balls, concerts, and other less desirable methods of raising subscriptions, for *such classes of cases as the Spitalfields' weaver, distressed needlewomen, decayed tradesmen, refugees, emigrants, the victims of epidemics, fire, flood, and shipwreck. There are the poor-boxes at the church doors, at the police*

courts, and even at the gates of prisons, as if stern old Justice connived at a little weir hole in the wall, that Charity might slink in to them who could'n't get out to her! And 'last, though not least,' there is "The Society for the Improvement of the Dwellings and General Condition of the Labouring Classes," all of which institutions are free. The recipients of their bounty have to pay no subscriptions of their own to entitle them to partake of it. These comprise our leading national charities, the varied forms of "The Almshouse." Material architecture has its five orders; the architecture of English charity has its fifty! Every style of column that supports its eleemosynary sanctuary, seems graven with the stability of the national character, and inscribed, as if by the mystic hand that wrote the tables on Sinai, "*Do unto others as ye would they should do unto you.*" Step across the street to the old row of Almshouses, in yonder old country town, and read the inscription on the modest stone tablet let into a little niche in the wall, that looks like a shrine in which was canonised the memory of posthumous benevolence, and read the old English lettering that tells you

"These Ten Almshouses were built and endowed by Dame Dorothy Sotheart, for ye perpetual maintenance of Ten poor Widows, or Ancient Maidens of honest life and conversation, in the year of Grace, 1670,"

and bless God that you live under laws whose impartial justice throws the shield of their protection alike over the charities of the dead and the penuries of the living. Reverse the decrepid ivy that clings feebly to its dingy brickwork, and yet dreads not the rapine of a single leaf. Its shrivelled fibres tell you, like a natural registry, how many generations they and the mossy old walls have waxed green and wrinkled together; like an old couple *that, from long habit and mutual interest and attachment, grow like each other.* Respect the thin pulmonary palings *that, weak and emaciated as they are, are fence enough to keep inviolate the sacred precincts of the Charity.* Count the extravagant excess of windows, kept bright

the old ladies' spectacles, spotless as their characters, and transparent as their placid features, and admire the tender legislation that left at least the light of charity untaxed, and perhaps tempted it to bask too freely in the sunshine of its solitary privilege! Pardon the old ladies, if their uniformity of costume has not secured a monotony of personal aspect (which was never intended), but allows room for their individuality of taste, fancy, and personal impression; not a few of the veteran feminines sticking true to their gender and traditions to the last, and "dreaming it might come true that somebody would come and marry them some day—why not?" Respect the forlorn heroism that illustrates a maxim entitled to sympathy in all shapes, that "while there's life there's hope." If they were not happy there, they would not dream of sharing it elsewhere. Cheerful English Almshouse! the very smoke of your quaint old chimneys rises like an incense offered up thankfully to Him who is "not the God of the dead, but of the living, for all live unto Him," alike the builders of these Bethesders, and "the impotent folk" whom they support there. Thus, with all our failings, we have some splendid assets. It is a country to be proud of as citizens, to be thankful for as Christians. But for our national drinking, we might be, under God, the happiest as well as the mightiest nation in history. Whatever success may attend "The Model Parish," the mere experiment is worthy of being ranked among the highest class of efforts in Christian philanthropy.

POPULAR INVESTMENTS:

BY THE REV. J. B. OWEN,

Floor of St. Mary's, Bilston, and Chairman of the Wolverhampton Union.

I FOR one, don't blame the government, for not having earlier made provident societies, clubs, or other forms of *investments for the operative classes* the subject of legislation, as they were not numerous enough at any earlier period to attract legislative attention, nor to require, on public grounds, its interference.

If it be replied, the government, in its parental character, would have done wisely to have suggested and originated such societies for its citizens, we reply, the citizens themselves create the government, and hence, in England, it is the usual and more natural order, for movements rather to originate with the people, than with the legislature. The people are jealous of any seeming dictation, and better submit to the *check* of authority than to its spur.

The duty of belonging to some one investment society of the kind has presented itself to the writer's mind in the following light:—

For the last twelve years he has been considerably engaged in the administration of Poor Law relief. He cannot disguise from his reluctant notice the painful fact, of how large and overwhelming a per-centage of applicants for relief had been, for long periods of their lives, in the habit of earning wages the surplus of which, remaining over and above the cost of their maintenance, would, if properly invested, have secured them an honourable independent subsistence for the unproductive residue of their lives. Their frugal contemporaries, whom they scandalise by their example, they further tax with the burden of their subsistence. They commit a constructive injustice upon their more provident fellow-citizens; and when society inveighs against the gratuitous pauper, not because he is poor, but because he viciously made himself so—society is not unjust in such a retaliation upon its trespassers.

The gracious law of England, that makes the poor-rate compulsory, would deal with scarcely more than even-handed justice to compel some kind of club-payment too, for why should I be compelled to contribute to the support of my neighbour, and he not be compelled to contribute in some shape to support himself? If it were an infringement of the liberty of the subject to compel my neighbour to support a club, it is an equal infringement on my subject-liberty to compel me to support my neighbour.

I only ask for equal legislation; make poor-rates and *club-rates* equally voluntary, or equally compulsory, and *both* would be the better for either alternative.

Scripture enjoins, as at once a social and a personal

duty, providence and frugality. In the writer's observation, too, provident men are as generally distinguished by their *hospitality*, as by their frugality. They have imbibed this two-fold spirit from that Divine magnanimity that first fed the hungry thousands in the wilderness, and after they had eaten and were filled, '*gathered up the fragments that remained, that nothing be lost.*' It is this habit of 'gathering up the fragments,' that constitutes all the difference between the lot that lives from hand to mouth, and that which has 'bread enough to eat and to spare.' That which Scripture thus enjoins, Nature and Providence alike illustrate. Each passing season prepares for its successor. The subsoil organisations of Spring, elaborate the growth and increase of Summer, and the ripenings of Autumn create the supply of the insolvent Winter. Youth is a gymnastic school of exercise for manhood, and the hardy vigour and occupations of manhood, realise the store that shall support the infirmities of age. The body corruptible is the seedling of the body incorruptible; it must be 'sown a natural body,' ere it can be 'raised a spiritual body;' and thus life itself is a didactic series of preparations for eternity. Human experience, in all its shifts and changes, corroborates the necessity of adherence to these views. That the policy of providing against the contingencies of life is generally admitted and acted upon among the better informed classes, is obvious from the fact, that in A.D. 1837, nearly *six hundred millions worth* of their property was insured against fire alone. These people know what they are about, and they do not advise you to do something they do not do themselves. Their candid invitation to the working classes is to 'do as they do'—to set aside a part to secure the whole—to sacrifice a trifling per centage of present means, to insure the permanent enjoyment of an ulterior provision. Why do not the working classes do it? In the first place, give them their due, many more of them do insure in clubs, or savings-banks than we are aware. They have not half the credit due to them on this score. Mr. Greig states, that the total number of *societies* to which the working classes contribute, is *not less than 33,232*, and the number of contributors is

not less than 3,082,000. They have a capital of no less than 11,360,000*l.*, and an annual income derived from their contributions and interest, of no less than 4,980,000*l.* There are no operatives in Europe equal to those of Great Britain, in the wealth, intelligence, and influence of their order. Vast as the sum is, which the operatives have thus invested in various societies, an immense amount of it, unhappily, will be wrecked in the profuse expenditure, incorrect tables, suicidal rules, and other calamitous mismanagement of the systems they have adopted. A competent friend of the writer, who has gone largely into the statistics of benefit societies writes, 'I have myself investigated 110 societies, nearly all in the Midland counties, and this is the summary. Only one could be considered sound and efficient, and which did not contain within itself the seeds of its own dissolution. One hundred and three held their meetings at public-houses. The innkeepers had a direct interest in ninety-seven; twenty-two were enrolled, and though, with the one exception, all unsound, they had obtained the sanction of government; seventy-three shared their funds annually, and had to start afresh every year. There were ninety clubs in one single parish, of which eighty-six held their meetings at public-houses. Their rules required them to spend 981*l.* a-year, exclusive of the annual feast (and, of course, exclusive of voluntary drinking); forty societies have failed in one parish alone within the last thirty years, and upwards of 2,500*l.* have been squandered and lost through mismanagement; five met at one public-house; the landlord was treasurer to four; he was found dead in his bed; and, consequently, the four non-enrolled societies lost the whole of their funds.

What a deplorable state of things it is, that the hard earnings of the working man, to the amount of millions, should be invested in institutions of which the vast majority are pernicious to the morals, and a cruel swindling of the property of the people. Yet how difficult it is to convince *men of the injury* they do themselves by such associations. *It is always easier to persuade working men to get money than to save it.* They work hard enough, and, for the most part, live hard enough; but too many of them drink

hard, and that is the retributive cause of every other hardship. There must be labour, for it is the law of God, and it is the law of social necessity and progress; but there need be no hard working, nor hard living, but for the hard drinking. Yet hard as it is, or, rather, *soft* as it is, on the part of the drinkers, the drinking will go on, as long as the club-box lives and moves, and hath its being, in the dry and thirsty climate of the alehouse. A paragraph in the *Labourers' Friend* asserts that out of 9,000 societies reported, 8,000 were held at the alehouse.

There is scarcely a greater contradiction than the association of the club and the cup—of the means of saving with the means of wasting; they have no moral amalgam; it is the unnatural alliance of frugality with profligacy; it is like the marriage of a pattern husband with a slattern wife—they together verify the old pagan fable of the tub of Danaus that was full of holes, whose daughters were condemned to be perpetually filling it, while all that was laboriously poured in as wastefully and hopelessly ran out.

Like Danaus' tub
Is the public-house club,
Their customers' mouths are the holes—
Ill spared is the chink
That's wasted in drink,
To the bane of their bodies and souls!

The immense power in the hands of the working men to promote their own social comfort and independence, is demonstrated by the fact that they are spending *fifty-seven millions a year* in ardent spirits, beer and tobacco; equal to an income of *sixteen shillings a week* to nearly one million four hundred thousand people! Surely, if so much can be spared for the indulgence of bad habits, a tenth of it could be easily diverted to the cultivation of good ones. The writer heard a story in Manchester of a calico-printer who, on his wedding day, was persuaded by his wife to allow her two half pints of ale a day as her share. He rather winced at the bargain, for though a drinker himself, he would have preferred a perfectly sober wife. They both worked hard, and he, poor man, was seldom out

the public-house as soon as the factory closed. The wife and husband seldom saw much of each other, except at breakfast; but as she kept things tidy about her, and made her stinted and even selfish allowance for housekeeping meet the demands upon her, he never complained. She had her daily pint, and he, perhaps, had his two or three quarts, and neither interfered with the other, except that at odd times she succeeded, by dint of one little gentle artifice or another, to win him home an hour or two earlier at night, and, now and then, to spend an entire evening in his own house; but these were rare occasions. They had been married a year, and on the morning of their wedding anniversary, the husband looked askance at her neat and comely person with some shade of remorse, as he said, 'Mary, we'n had no holiday since we were wed; and, only that I haven't a penny in the world, we'd take a jaunt down to the village to see thee mother.'

'Wouldst like to go, John?' said she, softly, between a smile and a tear, so glad to hear him speak so kindly—so like old times. 'If thee'd like to go John, I'll stand treat.'

'Thou stand treat,' said he, with half a sneer, 'Hast got a fortune, wench?'

'Nay,' said she, 'but I'n gotten the pint o'ale.'

'Gotten what?' said he.

'The pint o'ale,' said she.

John still didn't understand her, till the faithful creature reached down an old stocking from under a loose brick up the chimney, and counted out her daily pint of ale in the shape of 365 threepences (*i. e.*) 4*l.* 11*s.* 3*d.*, and put them into his hand, exclaiming, 'thou shalt have thee holiday, John!'

John was ashamed, conscience-smitten, charmed, wouldn't touch it. 'Hasn't thee had thy share? Then I'll ha' no more,' he said. He kept his word. They kept their wedding day with mother—and the wife's little capital *was the nucleus* of a series of frugal investments that *ultimately* swelled out into a shop, a factory, warehouses, a country seat, carriage, and, for ought I know, a Liverpool mayor!

Drink is the desolating demon of Great Britain. We have spent in intoxicating drink during the present century *as much as would pay the national debt twice over!* There are 180,000 gin-drinkers in London alone, and in that city three millions a-year are spent in gin. In thirteen years, 249,000 males and 183,920 females were taken into custody for being drunk and disorderly.

In Manchester, not less than a million a-year is spent in profligacy and crime. In Edinburgh there are one thousand whisky shops, one hundred and sixty in one street; and yet the city contains only two hundred bread shops. In Glasgow the poor-rates are 100,000*l.* a-year. 'Ten thousand,' says Alison, 'get drunk every Saturday night, are drunk all day Sunday and Monday, and not able to return to work till Tuesday or Wednesday. Glasgow spends 1,200,000*l.* annually, in drink; and 20,000 females are taken into custody for being drunk.' And what are some of the normal results of such appalling statistics? *Insanity, pauperism, prostitution, and crime.*

As to the *insanity* affiliated on drink, the Bishop of London states, 'that of 1,271 maniacs, whose previous histories were investigated, 649, or more than half of them, wrecked their reason in drinking.' As to its *pauperism*, it is estimated that not less than two thirds of our paupers are the direct or indirect victims of the same fatal vice.

As to its *prostitution*. Its debauching influence is remotely traceable in the 150,000 harlots of London, and their awful swarms in all our large towns and cities.

And as to its relation to *crime*. In Parkhurst prison, it is calculated that four hundred out of five hundred juvenile prisoners are immured there as the incidental results of parental debauchery.

The Chaplain of the Northampton county jail lately informed the writer, that 'of three hundred and two prisoners in this jail during the last six months, one hundred and seventy-six attribute their ruin to drunkenness. Sixty-four spent from 2*s.* 6*d.* to 10*s.* a week in drink; fifteen spent from 10*s.* to 17*s.*; and ten spent all their savings. Is it not remarkable,' he adds, 'that out of four hundred and thirty-three prisoners in this jail, I have not had one t'

has one sixpence in a savings bank ; nor above six that ever had a sixpence in one. On the contrary, I have many members of friendly societies, of course unsound ones, which, with two or three exceptions, all meet at public-houses, and there they not only learned to drink but became familiarised with crime.'

The influence of the alehouse in consolidating those anti-domestic habits which lead men into evil companionship and crime, is strikingly illustrated in the case of the canal and railway 'navvies' as they are called. The peculiar nature of the employment of these men leading them to strange and distant places beyond their homes, where being unknown, there is little compromise of character, induces a nomadic course of life, as wild and irresponsible as that of the Tartars. Great numbers of them have been recently employed in Northamptonshire, and the County Chaplain tells me, 'nearly every second man in the jail for the last six months has worked on the railroad.'

Perhaps not less than two thirds of the whole number of 'navvies' in the kingdom have passed through the jails since the cessation of railway labour. Yet the wages of these men to the number of 240,306 averaged 40*l.* a year each, in the aggregate 10,260,366*l.* a-year ; but when the railways were done, their money was done, their character was done, their good habits were done, and themselves done in every way.

(To be continued.)

THE USE AND ABUSE OF PUBLIC HOUSES.

The use is the accomodation of Travellers. The abuse is when men forsake their work, their homes, and families, and congregate at the ale-bench, by which they destroy the respectability and comfort of the house for travellers, acquire tastes and habits debasing to themselves, *pauperising to their families, disgraceful to their parish, and inimical to religious, moral, and social progress.*

As much ignorance prevails respecting the law of licensing Public Houses, we subjoin a copy of the licence.

FORM OF LICENCE.

At the General Annual Licensing Meeting [or an Adjournment of the General Annual Licensing Meeting, or at a Special Petty Session] of His Majesty's Justices of the Peace acting for the Division [or Liberty, &c., as the Case may be,] of * * * in the County of * * * holden at * * * on the * * * Day of * * * in the Year One thousand eight hundred and * * *, for the purpose of granting Licences to Persons keeping Inns, Alehouses, and Victualling Houses, to sell excisable Liquors by Retail, to be drunk or consumed on their Premises, we, being * * * of His Majesty's Justices of the Peace acting for the said County, [or Liberty &c. &c., as the Case may be,] and being the Majority of those assembled at the said Session, do hereby authorize and empower A.L. now dwelling at * * * in the Parish of * * * and keeping [or intending to keep] an Inn, Alehouse, or Victualling House at the Sign of the * * * in the * * * of * * * in the Division and County aforesaid, to sell by Retail therein, and in the Premises thereunto belonging, all such excisable Liquors as the said A.L. shall be licensed and empowered to sell under the Authority and Permission of any Excise Licence, and to permit all such Liquors to be drunk or consumed in his said House or in the Premises thereunto belonging ; provided that he [or she] do not fraudulently dilute or adulterate the same, or sell the same knowing them to have been fraudulently diluted or adulterated ; and do not use in selling thereof any Weights or Measures that are not of the legal Standard ; and do not wilfully or knowingly permit Drunkenness or other disorderly Conduct in his [or her] House or Premises ; and do not knowingly suffer any unlawful Games, or any Gaming whatsoever therein ; and do not knowingly permit or suffer Persons of notoriously bad Character to assemble and meet together therein ; and do not keep open his or her House, except for the reception of Travellers, nor permit or suffer any Beer or other excisable Liquor to be conveyed from out of his [or her] Premises, during the usual Hours of the Morning and Afternoon Divine Service in the Church or Chapel of the Parish or Place in which his [or her] House is situated, on Sundays, Christmas Day, or Good Friday, but do maintain good Order and Rule therein ; and this Licence shall continue in force from the * * * Day of * * * next until the * * * Day of * * * the next ensuing, and no longer ; provided that the said A.L. shall not in the meantime become a Sheriff's Officer, or Officer executing the Process of any Court of Justice, in either of which Cases this Licence shall be void. Given under our Hands and Seals, on the Day and at the Place first above written.

Miscellaneous Extracts.

D I R T :

An Extract from a Lecture delivered before the Harrow Young Men's Society, February 24th, 1852, by WILLIAM CLAYTON CLAYTON, Esq., M.A., of Lincoln's Inn, Barrister-at-law, and late Fellow of Jesus College, Cambridge.

D I R T ! J A C O B , W H A T I S D I R T ! — *Southey.*

"The Dictionary tells us that dirt is 'whatever, adhering to anything, renders it foul or unclean.' Our eyes tell us that it takes away the beauty of whatever it touches. Our noses tell us that it is extremely disgusting. And our feelings tell us that it is repugnant to health and comfort, and purity, and social enjoyment.

Dirt is not a part of our nature: it is a parasite, thriving on our heart's blood like a vampire. They say the vampire sucks away the life without the poor patient's knowing anything about it. It is just the same with dirt. Four-fifths of mankind live in dirt, and lose a large part of their health and comfort in consequence. What is it that robs the working classes, in many of our large towns, of nearly half their natural term of life? Dirt, dirt on the person, in the houses, in the streets, and in the air. What is it that makes the children fretful, impatient, and bad tempered? DIRT again. What is it that keeps rich people from associating with the poor, from sitting by them at meetings, or letting them come to their houses? Often not so much pride as DIRT. What is it that destroys self-respect, makes men careless and degraded, and weakens the natural restraints of modesty? DIRT, again. What is it that makes the prettiest face ugly, the finest clothes tawdry, the cleverest man disagreeable, and the most splendid house uninhabitable? DIRT, again.

A W A Y T H E N W I T H D I R T !

Welcome Water and Air, Sand and Soap, even Besoms and Scrubbing Brushes! The child who fetches a pail of water into the house is as an angel of mercy; while the man that brings in a jug of ale, is beginning the work of a demon. The man who takes the nourishing food that God sends for our support, turns it into poisonous spirit, and (after mixing it with corrupted water) offers it to his brother to drink, gives pleasure to fiends. But the poor mechanic who takes the putrid tallow and the dirty ashes, and changes them into dirt-destroying soap, is doing a noble work. It is like what the Divine Being does in nature. HE takes the filthy particles that nauseate us, and the bad air that robs us of our health, and with this he nourishes the plants, and forms a new store of food to support, and of herbage and flowers to delight us.

L O A T H E D I R T !

You cannot help it at work: but when work is over taste no food till you have cleaned yourself. Wash your whole body over every morning; and put on clean clothes as often as ever you can. You could soon afford plenty of clean shirts and sheets, if the public

gave you back your money, and you gave him back his ale. *Don't take those dirty drinks* : cool yourself with the fresh clear water that Nature filters so beautifully for you in the bowels of the earth. White-wash your cottage, and open your windows. Don't grudge either time or money that is spent in cleanliness : and try to live where your neighbours are clean also, lest you suffer from their dirt. For

DIRT IS POISON!

It gets into the body through the pores of the skin : and the dirty gases enter with the air into the lungs. It mixes with the blood, and makes it corrupt : and often fevers, cholera, consumption, and other fatal diseases are the result. All slops, middens, and undrained places, help to poison the air : and we should wash them away as fast as ever we can. There ought to be a drain and water-closet in every house ; a sewer in every street ; and, above all, a plentiful supply of water to flush the dirt away. The places where many of the poor reside are only fit for drunkards ; they are too bad for beasts. If working men spent part of their drinking money in house-rent, such places would be deserted and soon pulled down.

A clean man respects himself, and educates his eyes and nose to the observance of decency. He is not afraid of going anywhere, or ashamed of being in the company of any one. The dirty man cares for nobody, and yet slinks away from respectable people.

CLEANLINESS IS NEXT TO GODLINESS.

An habitually dirty man can hardly be religious. He is breaking one of the first of Nature's laws. Cleanliness in person prepares for purity of heart, and for a reception of the life-giving principles of the Gospel.

FRESH AIR, PURE WATER, AND GOOD SOAP FOR EVER!

DOWN WITH DIRT!!

READER! If you have not done so already, go and wash yourself NOW. Throw the tobacco box into the fire : leave intoxicating drinks at the public-house, and NEVER GO THERE; and become a clean, a sober, a religious man."

Biblical, Historical, Geographical, & Miscellaneous Questions.

Answers to November Questions.

BIBLICAL.

1.—St. Paul, who was at Rome about the time St. Peter is supposed to have been there, never, in his writing to or from Rome, alludes to St. Peter ; a circumstance wholly inexplicable, except upon the supposition that St. Peter was not at Rome. Again, as St. Paul the Apostle of the Gentiles, exercised his apostolic labours at Rom

so is it probable, that St. Peter, as the Apostle of the Circumcision, laboured among the Jews dispersed about Babylon.

2.—The words of the English version imply that the building of the Temple was finished, which was not the case. The words should be rendered “forty and six years has this Temple been in building.” This was the forty-sixth year current from the time that Herod laid the foundation, B.C., 17. The Temple continued increasing in magnificence till the time of Nero, when it was completed, and 18,000 workmen were dismissed from that service.

3.—I. Herod the Great, an Idumean, who obtained from Mark Anthony the kingdom of Judæa, B.C. 36; and just before whose death Christ was born, *Matthew* II, 1. II. Herod Antipus, son of the above, and who put John the Baptist to death, *Mark* VI, 17, 29; and to whom Pilate sent the Saviour, *Luke* XXIII, 7. III. Herod Agrippa, grandson of Herod the Great. To please the Jews he persecuted the Christians, *Acts* XII, 1, 31. IV. Herod Agrippa, son of the above, before whom Paul was tried, *Acts* XXXI.

4.—The Feast of Purim (from *Pur*, a lot) was instituted by Mordecai in commemoration of the Jews’ deliverance from Haman’s conspiracy, see *Ester*, IX. It was not of Divine appointment, and although still kept, it is defiled by rioting and excessive drinking.

HISTORICAL AND GEOGRAPHICAL.

5.—Thadioc.

6.—Alphage, Archbishop of Canterbury, martyred by the Danes at Greenwich, April 19, 1012.

7.—The Cumri were the first who planted their race in the British Isles, and who have given their *lasting* appellation to the western mountain ranges of Britain; viz., Cumberland, and Cumbria, or Wales; and the Cumraes in the Firth of Clyde, in Scotland; they were a branch of the same horde whom Herodotus mentions as appearing with the first dawn of history, on the shores of the Bosphorus, and a part of whose descendants afterwards perished by the sword of Marius.

8.—Scotland, Ireland, and Wales.

MISCELLANEOUS.

9.—His ever-present sense of duty, rather than glory or gain; his love of peace, although professionally a warrior; and sparing, as far as possible, needless bloodshed on either his own side or that of the enemy.

10.—*Knowledge and wisdom, far from being one,
Have oftentimes no connection. Knowledge dwells
In heads replete with thoughts of other men;
Wisdom in minds attentive to their own.
Knowledge, a rude unprofitable mass,
The mere materials with which wisdom builds,*

Till smooth'd, and squar'd, and fitted to its place,
Does but encumber whom it seems to enrich.
Knowledge is proud that he has learn'd so much ;
Wisdom is humble that he knows no more.—*Cowper*.

11.—The twelve years of Queen Anne's reign, when Pope, Addison, Swift, Defoe, Steele, and many of our best authors flourished. The right of this era to be so called is, however, very properly disputed.

12.—The former is shrewd, active-minded, capable of pleasing ; willing to avail himself largely of the mental labours of others, and by a ready and skilful use of them to appear to credit and advantage. The latter possesses a much higher mental power ; an origination and expression of thought and feeling capable of a strong influence upon other minds ; a faculty to present truth in new forms, and to give an impulse to their own and future generations.

December Questions.

BIBLICAL.

1.—What is the origin of Scripture difficulties, "in which are some things hard to be understand," 2 *Peter*, III, 16.

2.—When was St. Paul beheaded, where, and by whom ?

3.—What internal evidence is there that St. John did not write his Gospel for Jews ?

4.—Who was the author of the Acts of the Apostles, and what other book did he write ? Give the proof.

HISTORICAL AND GEOGRAPHICAL.

5.—Give the ancient name of France, and state whether any writing in the New Testament was addressed to its inhabitants.

6.—Who were the contending parties at the battle of Hastings, and in what did the moral superiority of the one over the other consist ?

7.—What is the historical association which connects Genoa with America ?

8.—When did Julius Cæsar invade England ?

MISCELLANEOUS.

9. Why is it cooler in summer and warmer in winter in England than on the neighbouring continent ?

10.—Why is the sensation of pain confined to the skin, and what provision has Providence made for its absence, in the inner parts of the human frame liable to fractures and other casualties from over-straining ?

11.—Who were the seven wise men of Greece ?

12.—What places claimed the honor of being the birth-place of Homer ?

Poetry.

WHO IS RICH ?

Who is rich ?

Not the man with the princely estate ;
 With houses and land,
 And wealth at command ;
 To-morrow may find him in rags at your gate ;
 Oh ! then, is he rich ?

Who is rich ?

Not the miser whose gold's in his chest,
 Under safe lock and key—
 Sink it deep in the sea,
 'Twould profit him more, for 'twould trouble him less ;
 Can he be called rich ?

Who is rich ?

Not the Monarch who sits on a throne—
 Though jewelled his crown,
 And dreaded his frown,
 Not his time, nor a thing that he has, is his own ;
 Poor king ! Is he rich ?

But show me

The man who will work for his bread,
 And be gay and content
 With whatever is sent ;
 When he's worked with his hand, and his heart, and his head,
 He's the man that is rich.

Let his heart

Be the storehouse of treasures untold,
 Of thoughts high and pure,
 Of truth stedfast and sure,
 And feelings outshining the lustre of gold ;
 Then we'll say he is rich.

Let him feel

There is stored up for him in the skies
 A prize that is worth
 All the wealth upon earth ;
 Then, content while he lives, and how bless'd when he dies ;
 That's the man that is rich !

T. C. W.

TO SUBSCRIBERS AND CORRESPONDENTS.

Friends desirous of promoting the interest of ENGLAND'S MISSION, could do so by ordering a certain number of copies, through their booksellers, which might lie upon their counters, and if any remained unsold, by themselves engaging to take them.

The Editors acknowledge, with thanks, the receipt of £2 from Miss Remington, for the gratuitous distribution of the Magazine. Also £1 from 'A Friend' for the same object, among the Clergy.

THE IGNORANCE OF THE MASSES.

In endeavouring to ascertain the true position of the labouring poor of this Country, the depth of their degradation, and the causes which have produced such an appalling result, our attention must of necessity be very soon drawn to the subject which we propose briefly to consider in our present number.

It requires little to be said in support of the proposition that Englishmen have permitted their fellow-countrymen to grow up a dark, ignorant, low, and degraded race, and this at their very doors. If proof were necessary it might very easily be found by any one anxious to obtain it:—a short walk into the back-streets, crowded courts, or reeking alleys of our large towns,—or a morning's stroll into our rural districts, with a little intermingling with their respective inhabitants would too surely settle the point by displaying a state of mental and spiritual darkness "in which it is horrible that human beings should *live*, and still more horrible that they should *die*." A wider range of observation, and the application of a different test lead but to the same conclusion. It has been calculated that even in the present day there are eight millions in this Country unable to read or write; and this test gives but a very imperfect idea as to the condition of other moral and intellectual darkness which enshroud the greater portion of that number.

The intelligent and laborious Chaplain of Preston Gaol states that out of 3,000 individuals with whom he conversed in order to ascertain their mental position, 1,301 men and boys, and 287 women and girls were so utterly ignorant as to be unable to tell the name of the reigning Sovereign when asked in the plainest possible manner; and 1,290 men and boys, and 293 women and girls "so incapable of receiving moral or religious instruction, that to speak to them of virtue, vice, iniquity, or idleness was to speak to them in an unknown tongue."

Those who are in any degree acquainted with the statistics of large cities, know full well the heart-sickening num-
a

ber of the youth of both sexes who exist they know not how ; ignorant of their parents ;—destitute of a house ;—uncared for by any human creature ;—their very bodies and souls barely kept together by the produce of begging, deceit, and plunder, in all of which they naturally become precocious adepts. To these must be added a still larger number, both in town and Country, who are doomed to premature toil, and have to labour for their daily bread when they should be learning that intellectual, moral, and religious instruction which befits intelligent and immortal beings.

But it soon deepens into something far worse than a mere privation ; the absence of all intelligence which is thus induced manifesting itself in that most disastrous limitation of ideas which marks the class of whom we are speaking, and which leaves them little better than the beasts which perish, even when depravity does not make them immeasurably worse.

And thus surrounded as the labourer in our rural districts is with objects well calculated to exercise his faculties, and very frequently placed among the loveliest scenes of nature, how seldom do we find that they make any impression upon his mind, or exercise any elevating or purifying influence upon his heart. With no anxiety for anything but the bread which perisheth ; with no consciousness of his spiritual and intellectual being, he cannot connect the kingdoms of mind and matter, and it may truly be said of *the majority* as Wordsworth says of Peter Bell :—

“ A primrose by a river’s brim
A yellow primrose was to him,
And it was nothing more.”

There is nothing seen, nothing felt of the infinite power, wisdom, and goodness of the Creator as displayed in his *works* and manifested in his providences everywhere around them.

Nor is it thus with the objects of external nature only ; during this same torpor of the mental powers, and slumber of all the faculties of the soul, what can be known of the real end and object of life ; how see its connection with

future and eternal existence, and how discipline himself that the habit of his daily walk may be a preparation for that higher and holier state? What account can we suppose such a one will keep over his imaginations, his thoughts, his words? Whence can he derive reasons for purity of heart, and rectitude and integrity of conduct when temptations offer for the indulgence of sin with impunity? We all know that at his best state man's body and passions are powerful, and his mental and spiritual natures are only by great watchfulness and sore conflict maintain their position against these tendencies to evil which hourly assail them. And how then can we expect but that those who are left in utter ignorance of their higher natures will thus "exalt the brute and sink the man?" Should we wonder that those who though living in a country have been left to grow up in heathenish darkness, should too clearly exhibit the ill effects of such neglect in vices, the mere details of which, when given, inexpressibly shock us. It is not more certain that the absence of light is the presence of darkness than it is that the absence of good is the presence of evil. Hence we need not be surprised that evil companionship, the pipe, the alehouse, leud songs, and filthy jesting prepare the way for deeper vices, till the love of evil takes full possession of the otherwise unfurnished soul, and the body is willingly yielded as the servant of sin to all uncleanness,—not to speak of the frequency with which common decency is too commonly outraged, and with which "shameful things are done without any sense of shame."

So long as these crimes flow in a certain channel of depravity we seem to care little about it, however turbid and troubled its waters may be. God's Sabbaths may be desecrated; His house neglected; His name profaned, and His moral laws openly violated, and little exertion is made to counteract evils so fearful. So also a man may drink himself to perdition, and his family to starvation and ruin, and few care or dare to rush in and endeavour to avert the calamity. All these evils affect, directly, only the glory of his maker, his own soul, and the welfare of his own family. But let that man touch the person

the property of another, and the law of his land is keen to perceive, and quick to punish the slightest transgression. God forbid that we should advance a single syllable to subvert justice or encourage crime against sobriety. We draw attention to the point only to express our heart's desire that our legislators and rulers would endeavour to prevent, instead of resting satisfied with punishing crime; that instead of trying to rid the country of its "dangerous classes" by transportation and the gallows, they would endeavour to accomplish it by snatching the young from examples so pernicious, and ignorance so terrible, and training them up in intelligence, industry, sobriety and godliness. Large would be the reward of such efforts; happy for the country at large, and thrice happy for the classes of whom we are speaking.

A thoughtful writer has well remarked * on this point, that "if any class of society be dangerous, it is because we by our neglect have made it so, and that if, instead of building prisons and paying jailors, we could find persons who believe in the christian doctrine enough to act upon it, one quarter of the money spent in these expensive establishments would render two thirds of them useless, by preventing crime instead of punishing it." And another has equally well said "a time will come to make the comparative estimate between what has been effected by the enormously expensive apparatus of coercive and penal administration,—the prisons, prosecutions, transportations, and a large military police, and what might have been effected by one half of that expenditure devoted to popular reformation, to be accomplished by means of schools, and every practicable variety of methods for placing men's judgment and conscience as the 'lion in the way,' when they are inclined and tempted to go wrong." And again he asks "where has been that character of parental guardianship, which seems to be ascribed when poets, orators, and patriots are inspired with tropics, and talk of England and her children? This imperial *matron* of their rhetoric seems to have little cared how *much she* might be disgraced in the larger portion of her

* No. 18 small books on great subjects.

progeny, or how little cause they might have to all eternity to remember her with gratitude." So also Lord Bacon observes in his "Advancement of Learning," that the ancient wisdom of the best times did always make a just complaint that states were too busy with their laws and too negligent in points of education.

Many considerations incline us strongly to believe that ignorance is the prolific parent of nine-tenths of the vice and wretchedness of the present day.

To support such a view is easy. We have well-nigh irresistible proof in the late Mr. Porter's valuable work on the "Progress of the Nation." After giving some statistical tables showing the number of persons committed for crime during ten years, classified according to the sex and mental condition of each, he remarks "If we class together those who can neither read nor write, and those who have acquaintance with those elementary branches of knowledge—the scaffolding merely for the erection of the moral edifice—we find, that in the ten years comprised in the returns, there were, out of 252,544 persons committed, and whose degrees of instruction were ascertained, the great proportion of 229,300, or more than 90 in 100, *uninstructed persons*; while only 1085 persons had enjoyed the advantages of instruction beyond the elementary degree, and only 22,159 had mastered, without advancing beyond, the acts of reading and writing." These numbers, embracing both sexes, give a most important testimony to the value of education; but if the returns are examined separately with reference to male and female, the evidence is still more important as showing the decided and salutary effects produced by mental and moral culture upon the character of woman. Thus in every 10,000 persons committed for crime, it is found that there are only 2 females who have received a superior education, and only 86 who can read and write well, while there will be 1,776 who are wholly uninstructed. So in the ten years from 1836 to 1846, of the 43 instructed females accused of crimes throughout England and Wales, "the large proportion of 15 belong to the first year of the series." There were consequently, in nine years, only 28 educated females brought to the bar

criminal justice ; viz. 3 in 1837 ; 5 in 1838 ; 4 in 1839 ; only 1 in 1840 ; and in 1841 not one educated female was committed for trial among 7,673,633 females then living in that part of the United Kingdom. In the remaining four years the numbers were, in 1842, 4 ; 1843, 6 ; 1844, 2 ; and in 1845, 3."

But here it may be well to guard ourselves from misapprehension, on one point and we cannot better do so than in the language Foster employs in his invaluable Essay on "Popular Ignorance," to which we have been largely indebted in the preceding pages. He observes "Let us not be suspected of having lost sight of the fact, that vice and misery have, in our nature, a deeper source than ignorance ; or of being so absurd as to imagine that if the inestimable truths unknown to the heathen would have been, on the contrary, in all men's knowledge, but a slight portion of the depravity and wretchedness we have described could then have had an existence. To say, that under long absence of the sun any tract of terrestrial nature must infallibly be reduced to desolation, is not to say or imply, that under the benignant influence of that luminary the same region must, as necessarily and unconditionally, be a scene of beauty ; but the only hope, for the only possibility, is for the field visited by much of that sweet influence. And it were an absurdity no less gross in the opposite extreme to the one just mentioned, to assert the uselessness, for rectifying the moral world, of a diffusion of the knowledge which shall compel men to see what is wrong ; to deny that the impulses of the corrupt passions and will must suffer some abatement of their fone and daring when encountered, like Balaam meeting the Angel, by a clear manifestation of their bad and ruinous tendency, by a convinced judgment, a protesting conscience, and the aspect of the Almighty Judge,—instead of their being under the tolerance of a judgment not instructed to condemn them, or (as ignorance is sure to quicken into errors,) perverted to abet them."

Few surely will be disposed to deny the force of these remarks, and if the results do not always appear as here anticipated, let us look into the character of the education

which is given, and perhaps the reason of its failure will be obvious. Too often both the manner and matter of instruction carry with them plain indications of utter uselessness. It is in vain to expect that children will be at all benefited by attendance for few hours a day at a school where they learn to regard the master with horror, the clergyman with reverence approaching to terror, and the lessons as drudgery only to be acquired by an equal amount of scolding and flogging, learned with disgust and forgotten with delight; where the mean is looked upon by the master as the end, and a little reading and writing all that is necessary to be imparted for the education of an immortal mind and soul.

It must indeed be far otherwise conducted if we really desire education to have a practical, vital, elevating influence upon the children of the poor of this country. The work must be begun and carried on in the spirit of love for body and soul; an eye must be given to the requirements of each. Instead of resting satisfied with the acquisition of the powers of reading, and the bare mechanical ability of writing, the one will be made but the introduction to a world of mental beauty and grandeur, and the other will be followed up till its owners pen can express his own thoughts easily and correctly. The various faculties of the mind must be, and that most important-studied, but much overlooked one of imagination must be brought to bear the part which a gracious Creator intended in the mental economy. Books better adapted for these important purposes must be prepared; of those at present in use, it has been too truly said they want something which they ought to contain, or they contain something which they ought to want. An excellent dignitary of the church has honoured himself by preparing selections from the Pilgrim's Progress for this purpose, and it is one step in the right direction. Another would be to take Robinson Crusoe and works of a kindred character, calculated strongly to arouse the interest and warm the imagination of the young, and carefully to abridge and adapt them for use in our schools.* We believe that by so doing, a love

* Also biographies of good and great men, especially those self-taught who have raised themselves, from humble life to positions of intellect, wealth, and responsibility.

reading would be engendered which would never cease, and would verify the remark made by Mr. Helps in "friends in council," that "when education enlarges the field of life-long good pursuits, it becomes formidable to the souls worst enemies." For more direct religious instruction, let the beautiful stories of scripture, its parables and poetry be deeply impressed upon the mind, avoiding all abstract and difficult questions, teaching Christianity by the loving precepts and blessed examples of Bible characters, and above all of the great and Divine Teacher.

It would alas be well, where practicable, to let the industrial element bear its part; gardening, agriculture, shoemaking, carpentering, printing, and such-like handicrafts for boys, with sewing, knitting, and household work for girls. In each case the elder and most deserving children should be, if possible, put into a better position in life than could otherwise possibly fall to their lot, and an interest be maintained in their welfare after their school-days have expired.

Recreation and innocent amusements must be looked upon as a direct means of education, and especially important in the case of the elder children about to leave school. By every possible means let a love be imparted for all that is healthful, pure, and strictly recreative, and much that we now deplore in the modes by which the poor spend their leisure moments will cease to find favour in their eyes.

To carry out the plans thus briefly glanced at, would of course require aid beyond that of the master, mistress, or clergyman officially connected with the school. It would be necessary for the latter to avail himself of the help of the intelligent laity of his district, and we are persuaded that were this done to any considerable extent a large body of respectable, intelligent, zealous, and efficient fellow-labourers would be brought into the field of educational exertion which would very greatly assist the labourers of the days, and produce the happiest results upon our *population*. Let the laity of leisure and means be *awakened to a sense* of their responsibility in this respect, *and to a love for the work*, which would soon follow, and

one great advantage would be the breaking down, to some extent at least, of that artificial and total separation of the rich from the poor which is generally deplored as a most disastrous feature in our present social system.

We thankfully acknowledge that indications are visible of increasing sympathy and assistance in this holy work from the educated and affluent. The Author of the "Philosophy of Ragged Schools" gives an interesting account of a gentleman of his acquaintance, "who can stoop low enough" to take such a lively interest in the children of a Ragged School as to have "on various occasions taken a class of the ragged children to his house, has got his friends to give them experimental lectures on such points of physical science as were within their comprehension, and has awakened in them then a love of intellectual amusements which will not easily sleep again. After an evening of this kind, concluded with a song or two, and some conjuring tricks, one of which produced slices of gingerbread for the happy party, one of the boys was heard to exclaim, 'This beats all the gaffs.*'"

Can it be questioned, that if this example were extensively followed, as it easily might be, the English labourer and mechanic would grow up a far different race to the present, and display as a body an intelligence and respectability which may even now occasionally be seen, but the very rarity of which shows the degradation of the great majority. There is much in the letter, and everything in the spirit of the Bible to favour intellectual cultivation in every class of society, without any restriction. It is true that sin has perverted the powers of the mind, even as it has those of the body; but as all the functions of the one were implanted by a holy Creator for wise purposes, and are necessary and beautiful under proper control, so all the faculties of the other are His gracious gifts, their exercise equally necessary for the welfare of the entire man, and equally to be cultivated under due and fitting regulations.

The world, and the church of Christ even, humanly speaking have suffered severe loss from the darkness

* The slang word for a rude and most demoralising penny theatrical exhibition highly popular with the neglected young people of London.

which has hitherto rested upon the masses of mankind. Unquestionably an immense amount of latent mental power has frequently descended to the dust which had education but elicited had developed itself in, and left its impress upon, the literature, arts, and sciences of this country. Many a lofty poem, many a page of history, many a scientific discovery, and many a curious and useful invention have been thus lost to the family of man. And who can tell how different might now be the condition of our native land, and how different the world at large, had the church of Christ often brought out from lowly life men of whom indeed biography has its samples, but whose number is small indeed compared with what it might have been had the church been sensible of its responsibilities and privileges in this particular.

Let us be thankful however that the time has well nigh past when advocates could be found for ignorance; when it was believed that to give an intelligent knowledge of duty would be to unfit man for performing it, and that mental darkness was the only condition in which an intelligent being if poor, could be expected to prove a faithful servant, a loyal subject, or a devout christian. Some it must be confessed, are still to be found, who are afraid that general education will tend to produce too much of a general mental equality, and being averse to intellectual efforts themselves would gladly keep minds however aspiring below their own level that their fictitious superiority of wealth might remain unquestioned: selfishness so gross may best be answered in the language of one whose strong vigour of thought and rugged energy of expression remain unsurpassed in English literature. Well does he say, "It would be an admirable turn to make the lower orders act beneficially on the higher." And it is an important advantage likely to accrue from the better education of the common people that their rising attainments would compel not a few of their superiors to look to the state of their own mental pretensions, on perceiving that this, at last *was becoming* a ground on which, in no small part, their *precedence* was to be measured. Surely it would be a *most excellent thing*, that they should find themselves

thus incommodiously pressed upon by the only circumstance, perhaps, that could make them sensible there are more kinds of poverty than that single one to which alone they had hitherto attached ideas of disgrace; and should be forced to preserve that as ascendancy for which wealth and station would formerly suffice, at the cost, how, of a good deal more reading, thinking, and general self-discipline. And would it be a worthy sacrifice, that to spare some substantial agricultural, idle gentlemen, and sporting or promenading ecclesiastics, such an afflictive necessity, the actual tillers of the ground, and the workers in manufacture and mechanics, should continue to be kept in stupid ignorance.

POPULAR INVESTMENTS:

BY THE REV. J. B. OWEN,

Vicar of St. Mary's, Bilston, and Chairman of the Wolverhampton Union.

(Continued from our last.)

Judge Erskine declared at the Salisbury Assizes in 1844, that 'ninety-nine cases out of every hundred were through strong drink.' Judge Coleridge added, at Oxford, that he never knew a case brought before him which was not, directly or indirectly, connected with intoxicating liquors. And Judge Patteson capped the climax at Norwich by stating to the Grand Jury, 'If it were not for this drinking, you and I should have nothing to do.'

Of the 7,018 charges entered at Bow-street Police-office, last year (1850), half of them were for being drunk and incapable, and if you add to these the offences indirectly instigated by intoxication, the proportion rises to at least 75 per cent. It is significantly added, 'a great and sudden diminution ensued upon the public-houses being compelled to close at twelve o'clock on Saturday nights.' These are the blushing, guilty, damning facts, that disfranchise the ale-house from the right of being the poor man's club-house; but even the ale-house, disastrous as it is, is not the most formidable enemy to the stability of a club. It is possible, a club may outlive the constant drainage of the tavern; but the principle of an uniform payment which prevails in

all the old clubs, like a pulmonary disease, is absolutely fatal to institutional existence. It is an aggregate suicide; such a club can no more help running out than the sand of an inverted hour-glass; its course is but a question of time. Between A.D. 1795 and A.D. 1832, 19,787 societies deposited their rules with the Clerks of the peace. On the expectation of life at eighteen years, not one of these societies ought, in thirty-seven years, to have died a natural death; yet, in 1836, only 5,409 of them were in existence, the others having become defunct or bankrupt. 'The Lodges of the Odd Fellows, a great Society, which began in the early part of the present century, *have not had an average duration of fifteen years*, a period obviously inadequate to fulfil the purposes of such a society. In 1843, two hundred and twenty-five lodges closed for want of funds, and many more applied for help; in 1847, eighty-one lodges, and in 1848, one hundred and thirty-eight lodges, on an average, more than one hundred in a year, were broken up from the funds being insufficient.'

From our remarks generally, we come to the conclusion, that the two great essential principles of a sound Provident Society, are first, **GOOD TABLES**; and secondly, **GOOD MANAGEMENT**. No management can long escape the ruinous issue of inaccurate tables, nor can the best tables continue to survive the operation of uniformly bad management. Hence, both are indispensable to the permanent solvency of a society. Now, it is on the genuine solid grounds of a stable, robust institution, that we recommend to the common sense and adhesion of the working classes, that system of investments called the Becher club, because first, the Becher club is founded on correct *tables*. *Every member pays according to his age on entering the society*; and on this principle only can the payments become sufficient to secure the benefits proposed. The ruinous and clearly unfair system of an uniform scale of contribution we have illustrated by the past experience and present prospects of the Odd Fellow's societies; societies whose name is an *obvious misnomer*, unless it be meant '*the odds are against*' any of them making an even return for the uniformly even payments of their members. In 1844f no less than

20,000 members left its lodges. Wherever the principle prevails, of each member paying the same sum, whatever his age may be, the ultimate insolvency of that society is inevitable.

It may not be immediately perceptible; the minute outgoings, whose ultimate congeries cause the run upon its ill-starred bank, and put a final stop to its issues, accumulate slowly at first, and insidiously as the steel particles gather upon the lungs of the knife-grinder; but consumption sets in at last, and all the cod-liver patchings of honorary subscriptions, central grants, diminished club-pay, or other shifts, can only defer for a brief adjournment the oncoming catastrophe.

Like a shipwrecked crew that abridge their miserable rations to prolong them at a point just short of starving, as if they would temporise with famine and haggle about the niggard and unwelcome terms of death, but can't outrun the hard bargain at last, so all the old club systems are embarked upon a clumsy raft that can't hold out for sheer want of provisions, even if they fall upon no foul weather, such as a bankrupt treasurer, or absconding secretary, to expedite their foundering.

It stands to reason, that a man entering a lodge at forty must be twenty-two years nearer that time of life when the sickness and infirmities of age usually come on, than the youth that enters at eighteen. Common sense suggests, that each man should pay in proportion to his liabilities; men do so in every other department of the business of life; and what constitutes the club an exception? Old men must, in the course of nature, be more burdensome than young men. If to secure 1*l.* sick allowance at twenty require 2*l.* 7*s.* a-year, it would require 4*l.* 13*s.* 6*d.* for a man at forty years of age. Look at the difficulty into which the Odd Fellows have brought themselves, by overlooking these plain fundamental principles of institutional stability.

'It would require,' says Mr. Neison, a well-known actuary, *'3,000,000*l.* to bring the Manchester Unity of Odd Fellows out of their difficulties, and if they went on their present rate of contribution, 10,000,000*l.* would*

required to fulfil all their engagement. In Manchester itself,' he adds, 'there are six lodges, established on an average twelve years, containing 530 members, and possessing just 91*l.* 13*s.* 6*d.*, less than one-twelfth of the entrance-money which must have been paid into the lodges. Again, there are twelve other lodges, established for an average period of four and a quarter years only, and containing 913 members, and their total amount of funds is only 313*l.* 15*s.* And further, out of one hundred lodges, containing 1,080 members, the whole of their accumulated capital does not amount to 13*s.* per number. In all these cases, every member must have paid one guinea or more for entrance; so that all the funds for purposes of relief have been exhausted, though their duration has been so short. In what state are the lodges generally? I know, that in every district there will be found one or two popular, favourite, or what is sometimes called 'shirt neck' lodges, in which honorary members are made, where respectable tradesmen enter, and which, from their popularity attract a large number of young members, thus securing for a little longer time a somewhat more healthy, or rather less diseased appearance; but know, also, that these are rare exceptions, few and far between. The rule is insolvency, and the great mass of the lodges are not in a condition to meet the full demands coming upon them.' 'Truly,' Mr. Greig observes, 'these so-called friendly societies are mere lotteries, were those who are sick the soonest, or die the youngest, have all the prizes; while the blanks are reserved for those who contribute the longest, and have, therefore, the most powerful claim upon their full share of the funds.' *The allowance of one-fourth sick pay for cases of incurable sickness, in the Becher Club system, is an excellent rule.* Such cases are found to be rare, but this only enhances the importance of the provision—the allowance, small as it is, would probably exceed the average pay from the parish, and would intercept the independence of the poor man on his hopeless road to the union, and bid him turn back to his own home again.

The Becher society's exclusion of members from its benefits, who shall have justly forfeited them by fraud, by disease

contracted by profligacy and drunkenness, or by felony, is a feature equally valuable in a financial and moral point of view.

It is my humble conviction, that if such societarian principles were generally established, the influence on public morals would be incalculable. Expulsion from such a club would become a national brand; for the club itself would naturally assume the form of a national gauge of social character.

The Becher Club is happy in the second essential feature of a permanent society—*viz.*, GOOD MANAGEMENT

Its management humbly seeks its illustrious type in the national constitution of peers and commons, in a mixed directory, consisting of both honorary and ordinary members—the former, from their education and experience, are able to afford sound and wholesome counsel—from their position, to control—and from their influence, to promote the interests of the society; and the latter, as identified in sympathies, interests, and even prejudices, with the main body of the contributors, are calculated to inspire the confidence, and attract the attention of their fellow operatives. We want to see more and more of this combination of the two classes. It promotes that mutual intercourse, reliance, and amicable feeling, which forms a bond of union between the successive layers of the commonwealth that, like the old Roman cement, hardens into a mass that stands together for ages, alike against tumult from within, or invasion from without.

As an illustration of the value of such a management, look again at the exclusively operative government of the old club system, with none but operatives at the helm of affairs; it presents all the political evils of what is called 'class legislation,' with the disadvantage of being administered by the less educated and responsible class; 'and the result' says Neison, 'is, that the real and essential objects of the order have been overlooked, and rendered secondary to idle pomp and parade. Those funds which were meant to provide for disease and old age have been squandered in the follies and bubbles of youth.' A gaudy and expensive *silk flag, gilded and flaunting*, like Jezebel's petticoats, out

of the window of an alehouse, signalises the lodge anniversary. The sly old publican, in dressing his club victims in similar sashes, knew what would attract the vulgar eye; and when he would seduce the young citizen's heart from a worthier and more natural union with its equal in age and station, he woos them into the treacherous embrace of the old system by setting his band of music to the delusive tune—

And ye shall *walk in silk attire*,
And siller have to spare,
Gin ye'll consent to join the club
Nor think on frugal mair.

(*To be continued.*)

CHRISTMAS.

The snow, the snow is falling, old winter's come again,
The winds each other calling in mournful notes complain,
Cold blows the nipping storm;—ah! keep it from the heart,
Let Christmas homes be warm, and freezing looks depart.
The christmas bells are ringing, their clear and pleasant voice
To every soul seems singing, "Rejoice, we say, Rejoice,
We ring to every home, we ring to every heart,
While our sweet voices raise, let angry words depart."
Ring out, ye bells, with gladness, ring out upon the gale,
In tones that banish sadness, your welcome Christmas tale;
Bid Love, and Peace, and Joy, descend on every heart,
Bid praise our tongues employ, and sin and grief depart.

T. C. W.

LABOURER'S SONG.

Oh! Thankful for the lot that's mine, contented I behold
The rich man's wealth, nor wish to shine in purple and in gold;
And oft I think as in their state I see them rolling by,
I only hope the rich and great as happy are as I.
With face as beaming as his own, I greet the morning Sun,
And turn, (how willingly!) to home, his daily journey done;
And oft I think, if all their day in idleness be spent,
I'm glad that I'm not rich and gay but humble and content.
For if I had no work to do, I'm sure not half so sweet,
The hours would pass, dear wife, with you, at evening when we meet
And oft I think, do rich men take their children on their knee,
And do their little voices make them glad, as mine make me?
Then let them shine for ought I care, in purple and in gold,
Their splendour I've no wish to share, they look so proud and cold;
And still I'll think, as in their state I see them rolling by,
I only hope the rich and great as happy are as I.

T. C. W.

A VOICE TO PARENTS.

Who can duly estimate parental influence and responsibility? In the hands of parents are deposited the future character and destinies of the world. The complexion of the next generation will be a fac simile of the social and moral training which the uprising generation are receiving at the present moment. Hence the divine command, "Train up a child in the way he should go, and when he is old he will not depart from it." We cannot therefore attach too much importance to education.

"That the soul be without knowledge is not good." Such is the declaration of Holy Scripture, and all experience is confirmatory of its eternal truth. How great and numerous are the disadvantages under which those labour whose education has been neglected. How many have had their prospects and usefulness in this life, blasted from this cause. Indeed nothing can compensate for education. "Wisdom is better than rubies, and all the things thou canst desire are not to be compared to her."

The object of the schools now establishing, is to secure for children a substantial and religious education, to educate them for usefulness and eternity. For this purpose special attention should be paid to the formation of character, that the children may avoid every thing likely to interfere with their growing up blessings to their families and parishes, and valuable members of society. The language, manners, and general conduct of the children should be carefully watched, not only for the benefit of the children themselves, but also for the character of the schools, so that they may be available alike for the children of the working classes and of those in more affluent circumstances; and that thus the funds for increasing the efficiency of the schools may be augmented.

It is desirable that the children of the working classes should be so trained that the rich man should not feel that *his child will necessarily get contaminated by attending schools with them.*

The advantages of such mixed schools are, we think considerable. The poor man's child has the benefit

the superior language and habits of the rich man's child; who instead of descending to the vulgarity of the former is engaged in raising him nearer his own standard, and his sympathies and better feelings are cultivated on behalf of those in less favoured circumstances than himself. Thus they are likely to grow up with mutual feelings of respect and interest, instead of exhibiting those estrangements and wide separations so unfavourable to the interests of both, and so contrary to the spirit of the gospel of Christ.

But we are persuaded that the indisposition on the part of the rich to allow their children to mingle with those of the working classes, or even to attend the same school, arises not so much from pride, as a dread lest their children should acquire the vulgar language and dirty habits which too often characterise the children of the working classes.

Let then parents so train their children that they may learn to respect themselves, and to command the respect of others.

Nor can we, perhaps, too strongly impress upon parents the duties which they owe to their children and through them to society. They are under the most solemn moral obligations to make every possible sacrifice in order to secure for their offspring the invaluable blessings of a good education. Too often the friends of education are discouraged in their efforts on behalf of the working classes by their indifference to this most important question. Some indeed seem to imagine that in sending a child to school they are, instead of receiving, actually conferring a favour upon the minister or the teacher.

To anticipate any such feelings it may be well to state that the education offered your children often costs five-fold if not ten-fold what the poor are required to pay.

Again the promoters of education have frequently to complain that parents are not sufficiently disposed to encourage their efforts. Some parents from the most trifling causes *keep their children at home instead of straining every nerve to have them constantly at school.*

A large proportion of the expense of educating the

children of the working classes is borne by the public and by benevolent individuals, leaving a mere pittance to be paid by them. Yet how frequently do we discover an indisposition with parents to forego even unnecessary indulgences and luxuries to make up this pittance. How sad when a minister enters a cottage and sees an interesting child of 8 or 9 years old attending no school and is told that the parents cannot afford to send the child to school, and yet learns upon inquiry that the father of the child can, or rather does afford to spend an evening or two in the week at the public house. In another case the mother of four children told us she could not afford to send all of them to school—education was so dear. But we discovered, that the father received 18s. per week, and that he was a sober man. "He spends," said the wife, little in drink and just one shilling a week for bacca, the only comfort he has." "*The only comfort he has!*" verily a man who has "bacca" for his *only comfort* is in a miserable plight indeed. But we certainly should have thought that an Englishman who had a wife and four children had at least *five comforts* and that his greatest comfort would have been in promoting their comfort. What shall be said of England's wives and children when *the comforts* they afford are as nothing when compared with that "*only comfort bacca.*"

We are told "There's a good time coming." May God speed the time, and may England's wives and children be at a higher premium in the market of every true Englishman's estimation.

But surely the working classes have no right to tax the pockets of the rich, while they are unwilling to tax their own sensual indulgences. In the higher walks of life parents not only feel under a strong moral obligation, but they show most cheerfully that they are prepared, to make sacrifices, and great sacrifices, rather than that their children should forego the great boon of education. Others, under no such obligation, yet deny themselves luxuries in order that they may devote the cost of such luxuries to educating the working man's children. While then the higher class thus evince their estimation of education, let the wor

classes show that they too, are alive to the great advantages which education holds out to them—that they gratefully appreciate the educational efforts on their behalf—that they are anxious to take advantage of such sympathy and co-operation—and in this way to afford the best stimulus for increased exertions in their favour.

Again, it is very important that you should bear in mind that comparatively little will be accomplished for the education of your children if the *education of home*, and the example of parents are bad. Children may, and too frequently do, unlearn at home in one hour, all they have learned at school in a whole day.

Do not for a moment suppose that a good school, and even a religious education, can counteract a bad and godless home education.

Experience and extensive observation have forced upon our minds this melancholy truth. When visiting some Ragged Schools in London, after enquiring carefully about the homes and parents of these deplorable children, we observed to the superintendent of the school, “Your efforts here are most praiseworthy, and a gracious God will not be unmindful of your labours of love: but allow us to ask you, do you really expect, while these poor children continue in their present wretched homes and with the bad examples set by their parents, to succeed in reclaiming them from their vicious practices and debasing habits—raising them into useful and respectable members of society?” “No Sir,” was the reply, “we have little prospect of accomplishing this, unless we can remove them from their present homes and parents. It is only in such cases that we succeed.”

We have visited very many gaols in this country, and have seen large numbers of young people in those places, and have ascertained that very many of them have been in our Day and Sunday schools. A friend of ours on visiting the gaol of his own city, York, found 14 young felons there, 13 of whom had been educated in Sunday schools.

We relate these facts for the purpose of impressing on your minds the great fact that the best school education will be of little avail if their is a bad home education.

And though too many parents practically deny this, yet theoretically there is a general admission of the fact. Hence how common it is to hear persons say of a boy or girl guilty of any disgraceful conduct, "O he belongs to a bad family," "he comes of a bad stock," or "what can we expect when they have such examples at home?"

Children indeed are, generally speaking, the types of their homes. From the pulpit we have told you it is not necessary to visit your homes, to ascertain your own characters. A cursory glance at the persons, manners, and language of your children conveys a pretty accurate index to your own personal habits.

And how suggestive is this of the importance of social training. What numbers of females on settling in life are totally ignorant of domestic duties and wholly unfitted "to guide the house." The discomforts and extravagance in homes consequent upon this ignorance drives multitudes of the working classes to the public house, and too frequently are the cause of serious embarrassments to those in more affluent circumstances. A practical knowledge of household duties must prove most valuable to every female, even to ladies in the higher walks of life—how much more so to those among the middle and working classes. But when we visit families in these different grades of society, very little observation is necessary to detect the paucity of information possessed with reference to the commonest of common household duties.

How much the comfort—the arrangements of a family and even the engagements of the father of a family are affected by that trifling domestic duty of "lighting a fire." Not one female in a hundred can perform efficiently this common every day office.

In this, as in many other equally simple points of domestic science, we may see the importance of blending the industrial with the intellectual part of education—of imparting to young females that information which must prove most valuable to them in after life—when they may be called upon to fulfil the duties of servants—of parents—or of mistresses of establishments.

The same industrial element might, with the greatest

possible propriety, form part of the education of boys.

The Jews, in all ranks of life, *taught* their children some useful art; and, with little inconvenience, the same could frequently be done in training christian youths. How appropriately a printing press might be connected with a boys school—how thoroughly in keeping with intellectual culture and promotive of a taste for literature. We know a clergyman, engaged in tuition, and having several sons of the nobility in his establishment, who has a little printing press; and nearly the whole of his pupils occupy leisure hours with him in acquiring a knowledge of the beautiful and invaluable art of printing.

In agricultural districts some little practical knowledge of gardening and farming might be imparted. By these means, young people, instead of leaving school perfect ignoramuses upon every subject beyond a little reading—writing—arithmetic—grammar and geography would have had their minds expanded and fitted by a preparatory course of training for the various duties of social and public life.

Again, allow us to repeat what we have often done both in the pulpit and in your dwellings—the great advantage of a daily habit of assembling your family for reading a portion of scripture, each member of the family taking a verse. This would greatly raise the intelligence of your children, and greatly facilitate our educational operations.

Lastly, we would urge you to add to all, and above all *prayer, family prayer*, an altar, that the wisdom which is from above may rest upon the efforts of minister, teacher, and parents on behalf of our children. Let our work be prosecuted in this spirit, and a rich blessing must descend upon it, and your children become blessings to their families and parishes.

The substance of the above article was recently addressed to the parents of Harbury on the occasion of opening schools for the benefit of their children.

Subjoined are the rules of the school.

RULES OF THE HARBURY SCHOOLS.

Books, Slates, Maps, &c. will be provided free of any charge.

Copy books, and books used out of school hours will be an extra charge. And no books will be allowed in the school but what are there obtained.

The school payments are as follow.

1.—Farm Labourer's children; one child 2*d.* two children 3*d.* three children 4*d.*

Mechanics' children, one child 3*d.* two 5*d.* three 6*d.*

Tradesmen's children, 4*d.*

Professional men's children, and those in affluent circumstances. ten shillings per quarter.

An extra charge for children not living in the parish.

2.—No contracting of debts will be allowed. All payments to be in advance, and any child not bringing his pence on Monday morning, will be sent back and refused admittance until the money is brought.

3.—Any child coming to school dirty or with uncombed hair will be sent back.

4.—Any child found guilty of dirty habits—bad language or any improper conduct, and persisting in such conduct after having been duly admonished, will be expelled the schools.

5.—The school will open at a quarter before nine in the morning and at a quarter before two in the afternoon, a singing or drilling lesson will occupy the time till nine in the morning and till two in the afternoon. And as the lessons will begin punctually at nine and at two, and any child coming after would render it necessary to recommence the lesson; a child coming after nine or two will be liable to be sent back.

6.—Any complaints about the school must be made to the Vicar. And to secure the School from interruption no person will be allowed to visit it, without an order from the Vicar, who daily inspects the schools himself.

Parents must bear in mind that strict compliance with the above rules is necessary to ensure the efficiency of the school.

Parents are likewise earnestly requested, so to arrange their domestic affairs, that, except in very urgent cases, the children may *never* be kept from school. Let parents always bear in mind, that six months *regular* attendance will do more for their children than twelve months *irregular* attendance.

It is in contemplation to combine the industrial training with the intellectual course of instruction. To prepare the children for the duties of public and private life. To qualify some for the office of teachers and other employments, and some for domestic service.

The first class girls will, three days in the week, be instructed at the Vicarage, by efficient servants, in household duties—and to such as may wish for situations testimonials will be given after having acquitted themselves satisfactorily. To prevent any interruption of their school duties, the girls will attend at the Vicarage from eleven till two and dine at the vicarage. By this arrangement only two hours in the week will be taken from school, as one of the days selected will be Saturday, when there is a holiday.

So soon as arrangements will admit of it, there will be a public examination on the first Monday of each month when parents and friends will be invited to inspect the schools, in order to ascertain the progress which the children are making.

Half yearly there will be a special examination, when prizes will be distributed to those children who have excelled in the different branches of instruction—in needlework and in household duties.

There will be two holidays in the year. A short one at Christmas, a longer one in the Summer, and likewise a weekly holiday on Saturdays.

Two of the labourer's children will, in rotation, have each evening to clean the schools, and to leave them prepared for the next day's duties.

Suitable dresses will be provided for the girls while thus employed.

N.B. For parents living at a distance and wishing to send any child to these schools arrangements are now in

progress for taking pupil boarders. Such pupils will in the evening, and at other times receive instruction in the higher branches of a useful education, including music.

They will be carefully kept from evil companionship—from all contact with any drinking and smoking practices, and from every thing calculated to interfere with a high tone of social and moral training. Great attention will be paid to their general habits and to imbuing them with sound religious principles, that by God's grace they may be brought to a knowledge of the truth as it is in Jesus.

Harbury is situated on a rising ground about 400 feet above the level of the sea and its salubrity is tested by the longevity of the inhabitants.

For further particulars and for terms apply to the Vicar or to Miss Dale Harbury.

POPULAR INVESTMENTS:

BY THE REV. J. B. OWEN,

Floor of St. Mary's, Bilston, and Chairman of the Wolverhampton Union.

(Continued from our last.)

Another striking good and politic rule of the Becher Club, is the compelling all members paying for sick allowance also to contribute for a deferred annuity of at least half the amount.

This rule is a great security against fraud. No doubt, numbers enter lodges having concealed ailments and defects of health and constitution, not always, nor easily detected by the club-doctor. Now, if such a man's health be so defective as to cause him to make unusual claims on the sick fund, that very fact would probably render his life of shorter duration, and, consequently, give him an interior chance of becoming an annuitant; and thus the less to the one fund would be compensated by the gain on the other. It is also an eligible rule of the Becher society, to enable members to secure all its benefits by a single payment down, or to reduce their payments at the rate of one penny on each contribution, or to remove from a lower to a higher class. For instance; a member at twenty year

is the land, every square inch of which is bricked over, and vaulted under close and fœtid as a city cemetery, as if the earth had not another acre to spare, and man must be content to occupy as little surface as possible; to leave more room to grow food to feed him. Human beings are stalled in these crammed and crowded bins, the only difference between them and the cattle being the better victualling of the latter. The rain, that like a heavenly unction pours fertility upon other quarters, on this spot only multiplies mud, and peninsulates every house and entry with a moat of puddle, exhaling with industrious hostility the retributive penalties of sanitary neglect in a continuous malaria, generating every type of rheumatic, typhus, and other malignant fevers. The high wind that, like the rough fidelity of an old friend, disturbs, but purifies the stagnant atmosphere of every other spot, here serves but to aggravate the local fœtors by the larger circulation of their nuisance; accumulating the dilapidations in stock, by the tottering down of more ruined chimneys, and the forcible ejection of additional slates and pantiles. The only quiet, and, by comparison, even reverent phenomenon in the district is the indigenous smoke engendered in their homes and factories, which perpetually hangs hovering over it, like the filial veil of the Patriarch's sons, partially hiding the infirmity and nakedness of its parental landscape.

The very frosts, that like a sharp-humoured sarcasm provoke the interchange of mutual hospitalities among their happier fellow-citizens, seems here to freeze more bitterly than elsewhere, and seal up every cracked door, and broken casement, with a stuffing of old rags hardly spared from their shivering wearer's limbs, waving in the wind as intelligible signals of distress, or stiffening in the cold as if in predictive intimation of their owner's fate, whom vice and its matricidal offspring, penury, had socially worn to tatters like them. It is among these grim neighbours you are to search for 'the house built upon the sand,' and if you dare venture after nightfall under a roof whose ill-chosen foundations may bring down its ruins upon you—on that barren social sand of an improvident drunkard's heart, which grows nothing green—that dry sand, whose

insatiable thirst every tide leaves dry and thirsty still—that dull sand, that only retains any impression made upon it till the next flood of inundating drink obliterates it—that treacherous sand, that has engulfed many a pretty little craft that mistook it for an anchorage—that suicidal sand, that must be worthless so long as it lies on the brink of those depths that drown it every day—that wretched sand, that is itself a heap of wrecks and fragments lashed by the waves of intemperate fury from its native rocks, and spewed out as if the sea of life were sick of it, upon a shore of weeds and dreary waste—on such a sand the improvident man builds the house that is to be his home, and the home of the wretched squaw his wife, and of his children.

There he is to rear the disastrous duplicates, who are to repeat himself to the contamination and misery of another generation. On his model a characteristic progeny is to be formed, destined, like devil's Nazarites from the womb, to be the plague and pest, the corrupted and corrupters, of their future humankind, at once a burthen and a bane to their contemporaries; like himself, he and they shall be the *cryptogamia*—the *fungi* of society, vegetating at its gateposts, rotting its timbers, betraying its unsoundness, and accelerating its decay.

Degenerate, deleterious, abandoned, the wretched character sees no hope of relief but in its own destruction; no refuge but in escape from itself. The devilish charm of drink holds him spell-bound within a fatal circle, drawn with alternate cups and rags, and he cannot break from its toils.

Drink is the Delilah that has shorn him of his strength. He cannot 'go out and shake himself as at other times,' for, 'the Lord hath departed from him!'

Poor dram-struck wretch—he is cup-crazed! Drink has put out his eyes! Like the blind Samson in the mill, he grinds in a malt-house; and Philistine lords and commons *make game of his prostituted strength*. But 'my merry masters,' I would have you beware how you trifle with such giant besotments too long; it is dangerous sport. Like the old Judge, he may pull a house down about your ears, as v

as his own, You have suffered this Samsonvice to grind on in the moral blindness of its victims; take heed lest it realise on your hands a civil Frankenstein, whose monstrous hypostasis shall dog the footsteps of its social progenitor, affiliating on the homicide-neglect that quickened it a punitive and terrible re-action in the cost, misery, and shame of its hideous subsistence!

The improvident drunkard dies as he lived, without a thought or care, or one provision for the morrow. The rags upon his back made him a sorry scarecrow to warn others off the alehouse; but their reversion would not pay the sexton for the hole he dug to bury him. He had been so often '*dead drunk*' that Death, as if indignant at the repeated simulations of his office, smote the drinker really dead at last; and 'the house built upon the sand,' like the earth that 'swallowed up Korah and his company' engulfs within its voracious maw, wife, children, and every living inmate that belonged to him! He had swallowed his children piecemeal, as at the banquet of a Thyestes, before, his ruin realized the filicidal fable of Saturn, in swallowing his whole family, in the end. It was his last draught this side Lethe; his next will be the cup, not of 'cold water to cool his tongue,' but filled to the brim with 'weeping and wailing and gnashing of teeth.'

Yet yonder fellow workman of his had all the while no higher wages than his own, nor a better choice of neighbourhood to build his house upon, and nearly twice his number of children; but his neighbour was more man than animal—he was a wise rather than a 'knowing one,' and he and his children inhabited

THE HOUSE BUILT UPON A ROCK.

It was harder, perhaps, to get out the foundations, but then it was all the stronger for it. And what was the kind of rock he built upon but the solid basis of an unsailable Christian character? An honesty that through fair weather and foul, against wind or wave, sunshine or the dark, comes out still a rock; an industry that in spite of all monotony of spot or lot, in the discharge of every debt and duty, 'keeps its head above water,' like a rock in the standing where Providence had fixed it—a fore-

thought that takes a high but not haughty view of things beyond it, in its exemplary provisions for the future, like the cliff, that is at once a beacon and observatory to the horizon that surrounds it; a hospitality that bids the hungry wayfarer welcome to its simple board—in the beautiful image of Scripture, ‘Like the shadow of a great rock in a weary land;’ a sobriety and firmness that, when the tempest roars above its brow and the waves dash themselves to pieces at its feet, and wind and tide brawl round it like a drunken frenzy, stands lofty and immovable as the rock in the seas; and a piety whose sacred melody was pitched to no earthly tune, but owes its sweet household harmony, like the sculptured granite of Thebais, to the vocalizing light of heaven! This is ‘the rock’ on which the homely philosopher and Christian builds; and it stands the onslaught of the storm when, like the pulses of Creation in her fever, conflicting elements beat never-so furiously against its walls. But let us steal a glimpse at the interior of the dwelling. How happy mother looks down on the chubby-cherub face of Baby Number seven, asleep on her knees, so like his father, in all his innocence, playfulness, simplicity, and everything except the tint of anxiety at odd times, when work was scarce and wages low, and their appetites had rather the start of their provender. There is actually a bit of lace on baby’s cap, for it had been christened that morning, and the old christening cap, that had stood as a sort of mute sponsor for all seven of them, looked neat, and clean, and white as ever, as if it had been bleached over and over again with its repeated washings in yonder spring water, which flowed by them; clear as their mother’s conscience, soft as her heart; and unsullied as her character. The very cradle into which baby will be beguiled just now seems to smell sweeter and rock gentler than most other infant equipages. And mark you those six tin cans, ranged orderly and tidily along the table, burnished bright as mirrors, that reflect in each shining oval the merry phiz of its particular milk bibber. The young water-drinkers had never tasted anything stronger than warm porridge in their lives, and looked all the fairer and comlier for their diet, like

pulse-fed Hebrew youths at Babylon. They are waiting, not for supper, for that has been ready this half hour; mother is never behindhand. 'I wonder where's father,' says Arthur, No. 1, the biggest boy, at fourteen, who has lately got a job at work, and, coming home hungry after his day's labour, wants his supper; 'will he be long, mother?' 'Not long, I dare say, Artee,' said mother; 'but ye can take thy porridge, lad, an ye're sharp set; but ye know thee father likes his children to be at meals wi' him.'

Aye, and the boy was old enough to remember many a scant meal years ago, when father's share was often shared again among the hungry little ones who were too little to appreciate the sacrifice, so he said no more, but waited cheerfully. Mother had put him upon his honour, and the lad had a sturdy sense of filial honour to appeal to; he had already learned to be proud of his father, and it was his proficiency in that lesson that reciprocated the sentiment, and made his father proud of him. At length the latch was gently lifted; the door opens to the family cry, 'Here's father!' but its '*only* Emily,' come from the milliner's, where she was apprenticed, to sup at home that night.

(To be continued.)

THE ART OF MAKING A FIRE.

The bellows is a piece of furniture which seldom ought to appear in a well regulated family. With it there is too often a succession of attempts and failures, attended with considerable loss of time. Yet nothing is more simple than the art of making a fire. When at Cambridge, and indeed the greater part of our life—being accustomed to early rising, we have had the necessary fuel provided, the previous evening, and in the morning have made our own fire. Not once in a hundred times has there been a failure, or has the occupation of time exceeded *two minutes*.

But then instead of leaving the grate blocked up with ashes—placing the wood so that no draught could ascend through it, and laying on the top large pieces of coal requiring hours to heat—we have carefully made a point of having the grate quite empty; then placing the fuel—paper, wood, small pieces of coal and cinder—so that a draught found a ready passage through the whole—then immediately the paper was lighted, a good fire, as a matter of course, followed the natural order of things without the bellows or any second attempt.

BRITISH FOLLY;
OR,
THE PATCHWORK INSTITUTIONS OF GREAT BRITAIN,
WITH A FEW WORDS FROM AMERICA.

Addressed to Thinking People.

Some of England's "honourable women" have, and, we believe, with the purest motives, been lecturing our transatlantic brethren upon their social and moral delinquencies. They have ventured to remonstrate with them, or rather to suggest to them, the christian expediency of washing their hands of all participation in the unnatural, degrading, and foul system of slavery. As might have been anticipated, the lecture has received a response and in which the writer, a lady, the wife of the ex President inflicts summary justice upon us. It is a severe retaliation and, though it comes from the mistress of a tobacco plantation, it contains some home-thrust truths to which it would be well for us to attend. Our fair castigator does not spare us, and the brittle nature of our social fabric, afforded her but too inviting an opportunity for having a fling at us, in return for our exposure of American slavery. She places, in juxta position, as it were, American and English traits of social and moral life. And, we fear, we must yield the vantage ground, in too many points, to the former. Though writing under wounded feelings, and in a retaliating spirit, Mrs. ex President Tyler, shews that we certainly are not yet a model for other nations. She tells us that the education and intelligence of the Americans are quite equal to the mental calibre of the English. And who, at all conversant with the ignorance of the masses of our countrymen, and more especially with the gross ignorance of our agricultural population, will question the accuracy of this statement. We might admit even more than this, that not only does such ignorance exist among us, but that very many are willing, and desirous, that the people should remain ignorant.

Again Mrs. Tyler tells us that the morals of America are equal to those of England. Can we deny this? Take our agricultural population. How frequently we hear the clergy say, it is difficult now to find girls continuing virtuous up to 17 or 18 years of age. And when they marry, how many of them marry to conceal their disgrace. Go from our villages to our towns, and female depravity presents such a mass of moral deformity and pollution as to constitute a national scandal. Repeated visits to various parts of the continent justify us in asserting that our continental neighbours have no such public and gross immorality. They at least *conceal* their vices, while we *parade* ours—to our national disgrace, and to the victimising, and ruin of multitudes of our youths, who would otherwise escape pollution and misery. Once more. Mrs. Tyler tells us that, in the slave states, no Sabbath goes by that the places of worship are not numerously attended by the black population, and that large numbers of them, are in communion with the churches. Can we honestly say as much of the people in this our boasted land of freedom? In London alone *fifteen hundred thousand* of our countrymen pass the Sabbath without entering any place of worship—practical heathens. It is further stated, that, in many of our manufacturing districts, not more than one in ten of our artisans attend a place of worship. In our agricultural districts. The great majority of the people are practical infidels. In numerous places the churches are well nigh deserted. A state of things at once paralysing to the energies of the clergy and evidential of an utter absence of real practical and sterling religion among the people. And of those who do attend, how many do so conditionally, that a *smooth-tongued* or *popular preacher* is to officiate. They go to hear the creature, not to worship the Creator; and turn their backs on the house of God on the slightest grounds of annoyance, or as soon as the charm of novelty falls upon their morally vitiated taste. And, when we come to inquire as to what *practical* influence religion has upon such professors, it is utterly impossible, in nine cases out of every ten, to arrive honestly at any other conclusion.

Lastly Mrs. Tyler reminds us of the misery and wretchedness in our own country. She points to the styes in which multitudes of our people live ; to the eagerness with which, in many places, the cottages of the poor are pulled down without any effort to replace them with others. She points to the *one* hundred thousand of our people who in London alone, on rising in the morning, know not where to obtain their "daily bread," or a shelter at night.

Having given a sketch of our own neglected, destitute, and heathen population and recommending us to leave the women of the South to alleviate the sufferings of their dependants while we take care of our own, Mrs. Tyler presents us with a picture of social life among the slaves. "The negro of the South," writes Mrs. Tyler, "lives sumptuously compared with the 100,000, of the white population of London. He is clothed warmly in the winter, and has his meat twice daily without stint of bread." We believe there is much truth in this statement. We remember to have read the testimony of an intelligent working man from Scotland who had been, in the Southern States of America, and who declared his conviction, that the condition of the slaves, in those parts, was generally very superior to the condition of vast masses of the working population in great Britain. Well may Mrs. Tyler add, "Have your working men, women and children as well clothed and fed, as the negro of the South, and then go to the negroes of America."

Whatever the spirit in which Mrs. Tyler writes, we thank her for her lecture, and we trust it will not be lost upon British Philanthropists. "Look at home" is wholesome advice. We have perhaps, as Punch observes, been a little too fond of transporting our benevolence. Our own population requires more of our attention, and must be brought into a more satisfactory and healthy state, if we are to be extensively useful to other people.

But have we not already done much? are we not doing much? and is there any country which is attempting *any thing like so much* as we are? As Mrs. Tyler intimates, *England's eleemosynary establishment annually costs ten million*

sterling—a sum greater than that expended by the American government with its army—navy and diplomatic list. Ten millions annually spent upon our charities, and yet our people in a condition which makes us the reproach of the civilised world—

No honest and reflecting mind, when he seriously thinks of the vast efforts put forth in this country by the ministers of every denominations, by the week-day and Sunday-school teachers, by the district visitors, and the numerous charitable institution, and then inquires into the result of all these efforts, can feel satisfied with that result. He must suspect there is something radically wrong—that the plan of operation is essentially defective. He is confirmed in this suspicion if he looks at the fact that even in this, the nineteenth century, with a multiplication of means, yet there are no corresponding indications of general and permanent improvement.

Our land is become a land of charities, and we point to its charitable institutions as trophies of our philanthropy and religion. But ought we not to view them in a very different light? Is it creditable to a people of unparalleled wealth, and religious privileges, that there is occasion for such numerous eleemosynary associations?

And after all have they not proved a failure for our social and moral evils? and what, if another *ten millions* were annually expended upon charity, would there be any real and permanent advantage to the people? Have not our benevolent institutions, as at present conducted, a tendency to detereorate the national character? To destroy that British spirit of independence—of self reliance—of self denial—of self control and industry, which it is so important to cultivate.

We have long been jealous of charities, so called, as unfavourable to the social and moral elevation of the people. We have no hesitation in asserting our conviction that the degradation, and not the elevation, of the people is in the same ratio as the multiplication of charities; and very careful *inquiries in various parts of the country have strengthened these feelings.* This is, no doubt, a bold, and a startling *statement, and to which many of our readers will possibly*

demur. But we fearlessly appeal to those localities where charities are most numerous for a confirmation of our views. When in Wiltshire, a Solicitor told us that in his parish upwards of 500 acres of land were set apart for the use of the poor and who had not a fraction to pay, not even in the shape of a rate. Yet this gentleman acknowledged there was no improvement in the condition of the people of his parish over that of the people in other parishes.

When spending an evening, some time back, with the Lord Mayor of York, we were referring to this very subject. His Lordship admitted, at once, the soundness, of our view and gave us the case of two parishes with which he was acquainted—the one a town and the other a country parish. In both instances charities were very numerous but the people so far from being improved by these charities were positively in a worse condition than the people in the adjoining parishes.

Further we venture, though at the risk of giving offence, to assert that our charities are not only, too often, a premium upon indolence and fraud, but that they directly administer to the vices of the people.

Lord John Russell stated some time back in the House of Commons, we believe, the case of a parish in London where £200 were annually given away to the poor in eighteen penny tickets. Now we should imagine that the poor knew very well what to do with eighteen pence. Yet Lord John Russell said it was a well known fact that the gin shop keepers and publicans of the neighbourhood engaged an extranumber of hands on that occasion knowing that a large portion of this *charity money* would find its way into their pockets.

With such facts, patient to every reflecting and practical mind, can we be satisfied to go on multiplying our charitable institutions? *Is there the remotest prospect of their ever succeeding in rescuing our people from misery and degradation? Will they not on the contrary aggravate the evil by silently but effectively sapping the very basis of the British character? Are they really necessary? Is it not in nine*

out of every ten a disgrace to the working classes of England to accept of charity? What right have they to tax others for their support? Are not their own resources amply sufficient to preserve them from pauperism? Their wealth is enormous as shown by the vast sums which they spend upon folly and debasing habits. Last year no less a sum than *seven millions* sterling were spent upon *tobacco and snuff*. *Seven millions* for these dirty and filthy habits. Again the late Chairman of the Board of Trade stated that the working classes spent something like *fifty millions* upon their drinking habits. And if we take into the calculation their loss of time, their accidents and frequent seasons of sickness consequent upon their habits £100, 000, 000 would not more than cover the expense. *One hundred millions* sterling annually thrown away by the working classes of this country upon *folly and vice*. While guilty of this monstrous folly and wickedness, what right have they to burden society for their support?

They build and support *one hundred thousand gin palaces, public houses, and beer shops*. May we not then call upon them to build their own houses and to support their own families, instead of requiring the provident and respectable portion of the community to build them pauper houses and to deal out to them charity? It is high time that we give a practical recognition of the sound philosophical principle that the best way to help the poor is *to teach them to help themselves*, to make them, as the Archbishop of Canterbury observes, *agents in bettering their own condition*.

The great and fatal error committed by our philanthopists, and we fear we must add, by our theologians, is their system of patronising *remedial* rather than *preventive* measures "ever learning and never coming to a knowledge of the truth." Let the folly of the past suffice and let us be wiser for the future. Let us go to the great Teacher. In the natural and moral government of the world, we find God helps those who help themselves. We cannot have a better *model*.

In the selection of tradesmen—work people—servants—and in the *distribution of benevolent funds*, let us ascertain, as far as possible, *that our money is going into the hands of those who will make a right use of it, whose habits tend to raise and consolidate our social fabric*

Scrupulously avoid all parties who are wasting their substance, pauperising their families and demoralising society by frequenting the Public House. We may, by God's blessing on such means, lead them in time to husband their resources and to reflect how often their trials and miseries are self inflicted—how much is in their own power and how thoroughly discouraging every effort for their benefit must prove so long as they themselves are determined upon a course of self-degradation.

How much truthfulness there is in the following extract from the useful little work "Popular Investments and clubs," by the Rev. J. B. Owen.

"It is always easier to persuade working men to get money, than to save it. They work hard enough, and for the most part live hard enough; but too many of them drink hard, and that is the retributive cause of every other hardship. There must be labour, for it is the law of God, and it is the law of social necessity and progress, but there need be no hard working, nor hard living, but for the hard drinking. Yet hard as it is, or rather *soft* as it is on the part of the drinkers, the drinking will go on, as long as the Club-box "lives and moves and hath its being" in the dry and thirsty climate of the Ale-house. A Paragraph in the "Labourer's Friend," asserts that out of 9,000 Clubs reported, 8,000 were held at the Ale-house."

There is scarcely a greater contradiction than the association of the club and the cup, (i.e.) of the means of saving, with the means of wasting,—they have no moral amalgam—it is the unnatural alliance of frugality with profligacy—it is like the marriage of a pattern husband with a slattern wife, they together verify the old Pagan fable of the tub of Danae that was full of holes, whose daughters were condemned to be perpetually filling it while all that was laboriously poured in, as uselessly and hopelessly ran out.

Like Danae's tub
Is the public-house club,
Their customers' mouths are the holes;
I'll spared is the chink
That's wasted in drink,
To the bane of the bodies and souls!

The immense power in the hands of the working men to promote their social comfort and independence is demonstrated by the fact, that they are spending 57 *millions a year in Ardent Spirits, Beer, and Tobacco!* equal to an income of 16s. a week to nearly one million four hundred thousand people."

Uquestionably drinking and smoking are the great damning vices of this country.

Habits diametrically antagonistic to public sobriety and morality, and until the demon strong drink is dethroned in these islands, little, comparativeley, will be accomplished either for the physical, social or religious elevation of our people.

When will Britons awake and come, to a right judgment in such matters?

A great sensation was some time back produced by the Fancy Fair at Liverpool, the object of which was to raise a few thousands of pounds for the hospital and infirmary. The whole town and neighbourhood were called upon to make prodigious exertions to forward this "Fancy Fair." Business was suspended for several days, and every nerve strained to gain the point. The result was, that something like 10,000*l.* or 11,000*l.* were realised, though, according to the confession of one of the Liverpool papers, not far short of 60,000*l.* were spent to raise this 10,000*l.*,—one-sixth part of it!

Now let us analyse the philosophy of the English in these matters. Look at the immense exertions made by the people of Liverpool to raise this 11,000*l.*, to get this infirmary and hospital out of debt. You would suppose the people of Liverpool were very poor not to be able to meet their expenses for an infirmary and hospital, and that they find the greatest possible difficulties in paying their debts, we mean their debts of charity. The latter is true, too true, the former is not so. They abound in *wealth*; in the language of Scripture we may say, "*her merchants are princes.*" They have not only plenty of *money*, but they squander it with a profuse hand on *folly and vice*. Take one item of their expenditure on *folly* They give no less a sum than 700,000*l.* annually for int

eating liquors, for evil spirits which fill their town with every conceivable abomination, and are the main causes of involving them in another item of expenditure, viz., no less a sum than 734,000*l.* per annum for the support of vagabonds, prostitutes, and thieves. The most disgusting and loathsome sights are presented to the eye of a stranger or visitor. A scientific gentleman, who after an absence of many years, landed at Liverpool on a Sunday morning, states that he saw more drunkenness in Liverpool on that Sabbath-day than he had seen during five years' residence in the Brazils. 700,000*l.*, without an effort sacrificed at the shrine of the demon Strong Drink ! but the town and neighbourhood in labour to bring forth a seventieth part viz., 11,000*l.*, for its infirmary and hospital !—institutions which would be uncalled for but for this disease-producing drink, since three-fourths of the accidents and of the diseases treated in these places arise from that source, and the remainder, were the parties abstainers, could be provided for at their own homes. The parties would be in a condition to have their own private medical attendant, and to be nursed by their friends, instead of being sent to be looked after by strangers. The correctness of this statement has been admitted to the writer by many medical men, including some of the profession at Liverpool.

Here then, you have the people of Liverpool spending 7000,000*l.* upon articles which fill their town with pauperism, misery, crime and every abomination, and then making a prodigious effort to raise 11,000*l.* with which to patch up a few of the many evils which they have deliberately created ; and when they have patched them up, the very next year they will give another 7000,000*l.* to re-produce all those evils under aggravated circumstances. Such is a specimen of the philosophy of the English,—of those who set themselves up to teach *the other nations* of the earth ! !

The walls of Liverpool about the same time were placarded with the announcement of a Meeting for improving the negro race in the United States. We could not

thinking it would be well to make more decided efforts for improving the negro in *Lancashire*. Personal observation, and the testimony of clergymen and tradesmen, warrant us in saying, that no negro race in the United States are more degraded than masses of the people in Lancashire.

If we remember correctly, a few years since, some North-American Indian chiefs visited this country, and, during their stay, efforts were made to induce them to embrace Christianity, but they resolutely refused to listen to the proposal, stating, that after the scenes of poverty and misery, and drunkenness, and wickedness, which they witnessed among us,—scenes which had no parallel in their country,—they were not disposed to think so favourably of our religion; and they advised us, instead of looking after other people, to keep all our *black-coats* at home, where all our labour was wanted. This was a stinging reproof from a set of savages, but it was one we richly deserved; and certainly the savages gave us sound advice. We again say, to be useful abroad, we must begin at home; we shall do very little good among other nations until we improve our own. Improvement in the latter, will ensure it in the former. And how is it to be effected in the latter, while the corrupting drinking and smoking practices of this country are perpetuated,—while the demon, strong drink, is worshipped? What, then, is to be done? Does not Christian patriotism suggest, that we should sacrifice that which is causing the social and moral degradation of our country. Who should begin the work? It is a great moral and religious question,—and the people of the Lord, the priests of the Lord, the ministers of religion, should come forward to stay the plague; they should banish whatever proves the occasion of so much pauperism, disease, misery, wickedness, and crime, and urge their people and friends, both by precept and example, to do the same; they should cast forth the evil spirits from their own dwellings, that their example may have its due influence upon others. Can it be right to persist in our present course? Think of professing Christians and ministers challenging each other and the world, to take articles which they experience, and painfully so, are inflicting incalcula-

ble mischief upon the human family, and upon the cause of religion. If this be not *worldly conformity*, what is? And ought not they at least to come out from such worldly conformity? Will not public opinion come to this conclusion? The dreadful state of this country must come before the public eye, and the connexion between the heathenish condition of England and the habit of taking alcoholic drinks will be most palpable; nor will any prospect of improvement present itself if these corrupting drinking habits are to continue,—these soul-destroying and God-dishonouring practices. The question then arises, whether it is not desirable,—*expedient*, under the deplorable circumstances in which our country is placed, to abolish these customs? And the next inquiry will be, why is it not done? Who ought to take the lead, to set the example, in this great moral reform? Unquestionably, ministers of religion. This is the conclusion, we say, to which the public must come; and it is a correct conclusion. They who preach *self-denial and the taking up a cross*, should themselves be prepared to set the example.

As the Editor of the Record Newspaper suggests, should not the clergy, when grappling with the fearful evils consequent upon our drinking system, be prepared to give a practical demonstration that no taste for artificial drinks possessing an intoxicating property interferes with their effectively and effectually contending with the giant vice of their country? should they not in their personal habits be prepared to place themselves beyond any such suspicion.

If, on missionary platforms, when pleading for the heathen abroad we say "if only one soul is saved it is ample compensation for all our efforts, self-denial, and sacrifices," where is our Christian honesty if we do not apply this doctrine to the *heathen at home*, who are perishing through strong drink; multitudes of whom might be reclaimed if we practised self-denial, and sacrificed *the cause of their ruin*, and thus effectually removed a great hinderance to the success of the same Gospel among ourselves. Surely a land of drunkenness suggests unmistakably, the duty of Christian patriots. If law to take these things, it is lawful to abstain from them.

the question a Christian has to determine is, which is the more expedient,—the more conducive to man's happiness and God's glory?

POPULAR INVESTMENTS:

BY THE REV. J. B. OWEN,

Vicar of St. Mary's, Bilston, and Chairman of the Wolverhampton Union.
(Continued from our last.)

A kiss all round from 'sister,' indemnified their momentary disappointment, and the fair girl opened her little packet of playthings, from the toy-shop, amid the repeated cheers of the little public of her contemporaries; mother looking on with a glistening eye that did not drop a tear, only because she had too much of the real sentiments in her to spare tears for gratuitous ones. Emily had received a year's interest on her first deposit in the saving's bank that day, and expended the sum, as a sort of consecration of the first fruits of her principal, to the gratification of little brothers and sisters. She had asked father if she might do it that morning, as they walked away to their several places of work together, and the fond old man held his daughter's little taper hand in his own as they parted, squeezed it with a fondlier emotion than usual as he answered her 'It is thy own, lass; do with it what thou likes: bless thee!' The toys whirled away an hour before the children turned another wistful thought at the great saucepau simmering their porridge on the fire, but the simmering itself grew impatient; every now and then up boiled the white head of the milk to the top of the pot, took a survey of the apartment, angrily sputtered over a morsel into the fire, and instantly boiled down again, as if it were ashamed of its petulance, or where afraid it had gone too far. The children's mirth was gradually settling down into stillness and occasional whispers that 'Father was never so late as that before.' The baby was sunk into a sleep so profound as to be almost mesmeric in its influence on the unoccupied spectators. Mother knitted on a Jersey with greater earnestness than usual, as her wont was, when any shade of anxiety flitted across the ordinarily tranquil

dish of her experience. The little Skye terrier, a pup of 'the master's, moved about uneasily, as if under the influence of some instinctive presentiment. Even the canary, that on their sisters arrival had deafened its little attached auditory like an emulous *prima donna* with its shrillest torrent of notes, dropped its singing into an occasional chirp upon its perch, as it moved its little head aside in the hearkening attitude of one that was rather hard of hearing, and begged the company to repeat that observation. The excitement in the Saucepan grew painfully vocal and infectious, its simmering had long since boiled into a restive fury that would not stand still; and at length mother removed it from over the fire, and put it to sulk and cool on the hob. Edward the second boy, could bear the suspense no longer, 'Mother, said he' 'it's hard upon eight o'clock, father should ha' been home these two hours; shall I run and see what ails him? We shant see the pictures he promised us to night.'

Go Eddard,' she said, rather solemnly; 'and God Almighty go with the, my child, and bring the father back to us.'

The mother rose from her seat, and saying within herself, 'The children will be best a bed, and out of the way if there's any mischance; let them eat their suppers before they learn what may spoil their appetites.' She poured out their porridge, and said the blessing, in a tone slightly tremulous, as she thought of *his* voice who was more used to utter it. The children eat their evening meal in silence, and presently prepared for bed. It was a family *tableau*, the more precious because of its variety, to notice the clean cotton home-spun of their inner garments, as one after another of the little innocent citizens threw off their clothes, bare as so many bits of statuary, and with a natural grace assumed each a well-patched night-gown, and kneeling like Samuel in the lined ephod, which his mother made him, joined in the evening sacrifice of family prayer.

It was barely nine o'clock, but the uniformly regular and domestic habits of the man made his absence even at *that early hour* the ground of some anxiety to his family; *the more so, as on this particular evening he had pro-*

mised Emily and the two elder boys to take them to the exhibition of a panorama of the Holy Land.

He could afford them an occasional indulgence of this kind, for he squandered nothing on selfish sensualities of his own. 'Grey hairs were here and there upon him, yet he knew it not.' They were not the premature indices of trouble bleached in some dark transits of by-gone sorrow, but the witnesses of habitual sobriety and seriousness of thought, investing the honest yeoman with a natural dignity—a kind of aristocracy of age. The house he lived in, though a humble one, was suited to his family wants, and, moreover, every brick his own. It was his first savings bank, that house, and laboriously he wrought, and sacrificed, and saved penny by penny, as if he had piled it together brick by brick; and it was a proud day the first meal the family ate under their own roof. The children looked excitedly at their father as they sat down to it, when the Goodman slightly faltered in saying the grace--'For these and all His mercies, the Lord's name be praised.'

Philosophers, patriots, heroes, and even martyrs, make room for this man amongst you! There is not one of you need be ashamed of such a competitor for your glorious laurels. Spare a leaf or two to weave a chaplet for the chilvary of home, for the vanquisher in the sharp fight with poverty and toil, family burthen, and scant wages. Edward returned about ten o'clock from the furnaces where his father worked, with the tidings, which somewhat relieved them, that he had been sent on short notice to a neighbouring town by railway, on his master's business, and might be expected home later in the evening.

Eleven o'clock arrived, a later hour than they scarcely remembered him to have been out of his bed, and their mother's growing uneasiness at length infected the group of the three elder ones. The four juniors were long fast asleep, except baby, who now and then gave vent to an unusual restlessness, by a cry that called up mother to its tiny cot-side.

Midnight at length passed; the children down stairs would not go to bed, though a sleep heavy as their hearts every now and then overpowered them, as if their long flow

of tears, like loss of blood stanchd by a swoon, had a narcotic influence on the mind, to suspend its grief in slumber. Mother opened the door for perhaps the fiftieth time that long vigil night, for she heard footsteps in the street, which she thought might be her husband's. Nearly opposite her was another watcher and the doors several times were opened simultaneously that night. At that house was a poor wife, with a sickly crying infant in her arms, waiting in cold and hunger, and trembling for the return of a drunken husband. He came at last, reeling, cursing, and fighting, between two policemen, and the wretched wife saw them drag him past her to the station, too drunk to recognise his own door!

The contrast between her wretched neighbour's lot and her own happier one, seemed to quicken mother's foreboding anguish; she felt she had not been thankful enough, perhaps, and therefore God had issued the fiat to her 'Call me not Naomi, but call me Mara, for the Lord hath dealt bitterly with me,' and she checked herself, and inwardly prayed for more submission and greater thankfulness. She turned within doors again, and found Emily awake and weeping. The poor girl was pale with terror, and when her poor mother irresolutely shook her head, as if she was not sure but a good cry would do herself good too Emily whispered, not to wake her brothers—

Mother! mother! I saw him in my dream, just now; and there was blood upon my father's face!

Hush, child! implored her mother; 'the must na dream that way, or ye'll doubt God when ye waken. Harken, Emily, there's a cart stopped anunst our door.'

'A what? a cart?' screamed the girl, with a look of piteous horror. 'Mother, *the cart was in my dream too!*' and, rushing out of the house and across the street, she bounded up to the back of a vehicle that *had* stopped opposite them, and before the men that accompanied it could prevent her she had torn open the door of one of the funeral carriages, wherein, as if in mockery of lying in state was stretched out the mutilated corpse of her father! *He had been killed that evening, with several other victims, by railway mismanagement, on a distant part of the*

Ah, I have no heart to paint the agony of the abrupt widowhood and the cries of orphanage, the sleepless nights and desolate morrow, and the increased struggle to live on, that ensued on the loss of a father. Enough for our purpose to state he had insured a moderate annuity for his widow for her life in some such a society as that I have recommended. Their rent was safe, because the house was their own; add the widow and orphans, instead of a hopeless consignment to the union, wrought on, and kept their little all together. Their father's memory raised them friends, which their own character retained, and his admirable example was as much paternal to their virtues as to their being. He left no will, but, upwards of a year after his death as mother was refashioning his waiscoat into a shape to fit her eldest son, a little wad of red pober, scarcely the size of a pea, fell out of a small watch-pocket, and the boy unrolled it with a feeling of almost solemn reverence for something which had been his fathers. His own countenance redened to the hue of the little slip of paper as he read it; his eye dilated strangely, then filled with tears; he jumped up, flung his cap to the ceiling, reeled violently round on one leg; danced in a kind of delicious *delirium tremens* round the room, ran up stairs, then ran down again—drew the whole family's attention to him. 'What's the matter?, 'Wouldn't tell them—guess what! Mother, my love to thee! children, hurrah! That's your sort—father—father.' At that now sacred word, Arthur stopped dancing, and, breaking hysterically into a fresh fount of tears, at last found voice enough to dole out the discovery, 'Father—had—a second class railway insurance—ticket, and its worth—mother—five hundred pounds!' His last characteristic act was one of insurance for his family.

The magnanimous man, a leader of the forlorn hope that scales the oft impregnable redoubts of toil and poverty, planted the colours of his small but heroic class in the breach in which he fell, constituting his very death an *antitype* of the gallant life of sacrifice for others which preceded it, himself content to wear a martyr's crown, *that theirs might be the victory.*

Peace to his ashes!

THE CLERGYMAN AND THE DRUNKARD.

Is it the duty of the Christian Minister to prosecute the drunkard ?

We have in this country an anti-cruelty society, the object of which is to protect dumb animals against the barbarity of persons who, though bearing the name of Christians, act out, in their conduct, the disposition of savages.

This society has received public sympathy—generous patronage and parliamentary sanction.

The reports of the society supply details which cannot fail to interest and encourage its friends and supporters. Many cases of the most wanton cruelty have been brought to light, and the guilty parties have been punished.

The state of society, in this country, previous to the formation of this association, imperatively called for such an Institution. Not only the commonalty, but the gentry had reduced cruelty to a system, and prosecuted it on artistic, and scientific principles. They followed it as their sport or profession. Some of the nobility prided themselves in being amateurs in these debasing pursuits.

Cock-fighting—badger-baiting, and similar pastimes were among our national sports. And not content with practising our powers and skill of maltreating and torturing, on the lower orders of creation, we experimented upon our own species, so that pugilism and duellism were *popular* and *honorable* sciences. The latter of these barbarous practices have now been disowned by all decent people, and the former, the association alluded to, is carefully watching, so that now, even our animals, whether domestic or of other useful character, may repose under the protection of this society; no longer in bodily fear of their human tigers. Prosperity to such a society. But our own impression is, that the negative far exceeds the positive good achieved by this association. Multitudes of our young people, who would be trained up in systematic

cruelty, are prevented from acquiring such demoralising habits, and thus the tone of our national character greatly raised.

Whether therefore we view this anti-cruelty society in reference to the protection which it extends to the brute creation, or to the elevating influence which it has exercised and continues to exercise on our national character—we are compelled to admit the moral claim which it has upon our approval.

Again, we have not only public and parliamentary protection for our animals so that not even our dog or cat may be maltreated with impunity, but we have the same protection for our property generally. The man who enters our house and steals our silver spoon, or the most trifling article is amenable to justice; and we feel sensible, not only of the advantage of having such laws; but of the duty of seeing them duly enforced, so that they may not be practically ignored or regarded as a dead letter. Now there is, in this country, a law prohibitory of drunkenness. Intoxication is a violation of the law of the land. And we ask, in the name of common sense, why the law against cruelty towards a beast, and the law against appropriating another's property, should be rigidly enforced, and the law against drunkenness allowed to be violated with perfect impunity? Does cruelty to animals, or the stealing of property, entail upon society any evils equal to those which society sustains through drunkenness? Can it be our duty—can it be right to prosecute an individual for cruelty to an animal, or for stealing a little property, and at the same time to allow a far more culpable party to escape? Who is the most cruel man, who is the greatest thief? *The Drunkard*. Other men may be cruel to a beast, but the drunkard is cruel to his own species; and not unfrequently, to a *helpless woman*, and that woman, too often, his own *wife*. Thieves in general exercise their calling upon strangers, but the drunkard selects for his victims helpless women and defenceless children—yes, his own *wife and offspring*.

What deterioration does the national character suffer from cruelty to animals, compared with that arising from

drunkenness? what loss does society sustain from thieving compared with the taxation directly or indirectly consequent upon drunkenness. Drunkenness debases our national character more than all other vices united. And imposes upon us burdens of a taxatory and eleemosynary character, far exceeding those arising from all other causes.

Now we ask, on what principle political—social—moral or religious, do we prosecute the man guilty of cruelty to a dog, or of stealing a silver spoon, while we allow the man, who is guilty of cruelty to a woman, of robbing helpless babes of the very necessities of life, and of afflicting society with serious evils and burdens, to escape? Neither politically—socially—morally nor religiously do we experience from cruelty, and thieving, a tithe of the evils which result from drunkenness. If then the law against the giant vice of drunkenness is not to be put in force, let us for consistency's sake, suspend the operation of the law against robbery and cruelty.

But society unquestionably derives great benefit from the laws being enforced against cruelty and theft. These laws could not be suspended without mischief accruing both to property—morals and religion, and therefore it is our duty to keep these laws in full force.

In this argument we recognize sound philosophy and good theology. But the argument applies, we conceive, with ten fold force to the law against drunkenness. Indeed, if instead of prosecuting the thief and the savage, we were to prosecute the drunkard, we should go very far towards superseding the laws against theft and barbarity, since, in nine cases out of every ten, it is *drinking* which converts a man into a thief and a savage.

We have spoken of the *negative* good achieved by the society against cruelty to animals, in *restraining* people from pursuing or acquiring habits of cruelty. The same remark is applicable to the law against theft. Now let us, for a moment, imagine the law against drunkenness to be in full operation, what would be the probable result? a *clergyman*, who one Saturday night visited all the public houses and beer shops at T.—in Wiltshire, was told by the

Inspector of Police that if the clergy and magistracy occasionally, in this way, visited these places, the majority of the persons now spending their evenings at public houses would discontinue this debasing habit; and that our young people would be timely saved from falling victims to these breeding places of pauperism and vice. What an amount of misery and wickedness, might, by this simple process, be prevented. What multitudes of characters saved from ruin. How great the gain to national prosperity and morality.

But let us proceed a step further. Let the gentleman, or the working man clearly understand that, if seen at any time in a state of intoxication, he will have to appear publicly before the magistrates, and fined five shillings and costs, and how few comparatively would run the risk of such a public exposure. The loss of time, the expense, and the disgrace of appearing in a court of justice to answer for a violation of the law of the land, would deter thousands from the worse than beastly habit of drunkenness, who will never be deterred by other and higher considerations.

But we shall be told that moral suasion, and the gospel, are the means to be employed in reclaiming the drunkard, and not coercion and the law. Undoubtedly moral suasion and the gospel are the great levers by which human nature is to be raised. Do they however supersede other subsidiary means? If they do, then apply it to the anti-cruelty society, and the anti-thieving enactments. But carry out such an argument to its legitimate consequences and you must not only abandon your anti-cruelty society—your anti-thieving enactments, you must not only disband your army and navy, but you must dispense with your police and magistracy—no longer bring the *terrors and punishments* of the law to bear upon lawless people, but you must rely solely upon moral suasion and *the preaching* of the gospel. The absurdity of such a doctrine is patent to every practical mind. The gospel is not antagonistic to, but it is suggestive of, such agencies. The apostle distinctly recognises the lawfulness of such means.

The apostle himself appealed to the law for protection, which he was not justified in doing, if moral suasion and the preaching of the gospel were the only lawful weapons for a Christian. If the laws of a country are not available to Christians, then Christians obviously are a fair game for the lawless, and a man's Christianity must deprive him of the rights of citizenship and of property itself. And thus Christianity so far from having "the promise of the life that now is, as well as of that which is to come," would be any thing but "profitable for all things." But not only Scripture, but experience, is against the absurd and mischievous doctrine which we are combating. In India, during the last thirty years, crime has decreased one half, and in some districts to one sixth. This great improvement is consequent upon the introduction of laws among a lawless people. It was not *moral suasion and the preaching of the gospel*, which brought a lawless people to submit to the superior, humane, and righteous rule of British sway. But it was Christianity which gave to British sway this superior, humane, and righteous character.

Take the apostles directions to his Roman converts:—

"Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to *execute* wrath upon him that doeth evil. Wherefore *ye* must needs be subject, not only for wrath, but also for conscience sake." Rom. xiii. 1—5.

Again the same apostle in his Epistle to Titus says "Put them in mind to be subject to principalities and powers, to *obey magistrates*." Now all this is so much nonsense, if moral suasion and the preaching of the go

are the only weapons which a Christian may lawfully employ. How can magistrates be the "ministers of God" if it be unlawful to bring guilty parties before them?

Again, in our own country, what influence is it which keeps boys, yes, and men too, from the vicious pastime of tying a kettle to a dog's tail and enjoying this cruel and dangerous sport? Is it moral suasion? Has the dread of the policeman detecting them, and disgracing them by a public exposure, nothing to do with it? the gospel is all-powerful and alone can overcome the corrupt heart of the natural man. This we fully admit, but we ask, does any enlightened and practical mind entertain the idea that this truth ignores the necessity for employing human means for the suppression of vice? The dews of heaven and the rays of the sun can alone cause the land to fructify,—but of what avail would these all powerful agencies be, unless conjoined with human efforts in tilling the soil? This is God's law is the physical world, and his moral government of the world is analogous.

Hence we contend it is lawful, and the duty, of christians to put down vice by prosecuting the drunkard. And, as there is a general indisposition to incur the odium of singularity in putting the law against drunkenness in force, it is the duty of the christian minister to take up this cross. He is the appointed guardian of public morality; he is the commissioned protector of the friendless and helpless. Now when we ask is there so great an opportunity for protecting public morality, the interests of society, and the cause of religion, as in putting the law into operation against drunkenness? The drunkard is hurrying himself to present and eternal perdition—ill-treating his wife, robbing his helpless babes, and inflicting evils upon society. And all experience shows that little indeed can be done for him, for his more than widowed wife, for his more than orphan children while he is allowed to pursue his debasing habit. But let the drunkard know and feel that whenever he violates the law, by getting *drunk*, he will have to appear publicly before a bench of *magistrates*—be fined 5*s.* and costs, amounting, in all, to 12 or 14*s.*—and, in nineteen cases, out of every twenty

such characters will avoid this piece of folly—and wisely conclude that 12. or 14s. with the loss of time and further disgrace, are rather too much to pay for the vile gratification of getting drunk. Drunkards will become sober men—their wives and families saved from misery and ruin,—society saved from the most terrific scourge which has ever cursed this country. The blessed gospel will have free course, and our obstacles, for benefitting the people, greatly removed. And, what is infinitely better, multitudes will be prevented from ever entering upon the drunkards path.

The conviction of the soundness of the views embodied in the above remarks was strongly impressed upon our mind when visiting, some time back, a clergyman in Yorkshire. This clergyman told us of a man in his parish who had just died; leaving a wife and six children to be supported by the parish. The man had met with a slight accident, but from the unhealthy state of his body, consequent upon his drinking habits, mortification ensued and carried him off after a few day's illness. A week before his death he had received, as his fortnights wages, no less a sum than *eight pounds*. Yet he did not leave eight shillings, with which to support his family—but they had to fall upon the parish—that is the sober and respectable portion of the community had to maintain them. Now suppose the employer of this man, or the clergyman of the place, had made this man understand that, whenever he got drunk, he would have to appear before the magistrates and be fined—is it not very possible—yes probable that he might have been deterred from his vicious course? Is it not possible, *yes*, probable that society would have been saved from the expense of maintaining the wife and six children—the wife and children saved from their dreadful bereavement—and the wretched man himself saved from a drunkard's grave and from a drunkard's *hell*? But society was burdened with the maintenance of his family; the wife and children did suffer the dreadful loss of their head and support, and the wretched man did meet with a drunkard's grave, and, for aught we know, with a drunkard's *hell*—because his employer, or because his clergyman, did not do his duty by putting the law in force against drunkenness.

Who, then is the real friend of public morality—of humanity—who is the real friend of the drunkard's family, of the drunkard himself? The man who protects them through the application of the law, or the man who heartlessly leaves them to their fate? *Reflect*, speak your minds, and act out your convictions.

[Since the above article was in type, we have received the following corroborative testimony to the soundness of our views, from an excellent Clergyman in Gloucestershire.]

During the year 1831, on entering the parish of H. as Curate thereof, I was informed that drunkenness and scenes of dissipation and riot were of daily occurrence in the Village, and that this had been the melancholy state of things from time immemorial. I felt that it was my duty, first, to privately remonstrate with the individuals known to be addicted to habits of intemperance; and to warn them of the inevitable results of such a course of life, if persevered in. And then, from the Pulpit to set forth, generally, the evils of ungodliness; and to exhort all, in the strength of GOD, to cast off the works of darkness and to put on the armour of light; and to walk honestly, as in the day, not in rioting and drunkenness; not in chambering and wantonness; not in strife and envying; but to put on the Lord Jesus Christ. Thus, many were won to sobriety, and respectability: but still the degrading practice of dram-drinking and inebriety extensively prevailed. I again, privately remonstrated with the unhappy victims of the Village Ale houses, but still the prevalence of drunkenness seemed as if it would paralyze all endeavours to meliorate the moral tone of our little Society, and the educational efforts which I had commenced. I therefore gave public notice, that, I would not seek out cases of drunkenness, but if any came under my own observation, I certainly would appeal to the magistrates to make an example of the delinquents, and especially if they were persons who, from their position in the Parish, were under an obligation to be *patterns of propriety* to those around and subject to them.

Accordingly an aggravated case of drunkenness and lewdness having been soon after thrust upon my notice, I walked to U— and begged the Magistrates, who were then in the Justice Room, to grant me a Summons for C's appearance—that he might be publicly reprimanded. The Chairman, who was an Infidel, and an eccentric character and subsequently committed suicide, refused the Summons; alleging that drunkenness was so common in U., that it would be invidious to punish it in H. I told him that he might do as he pleased, but if he persisted in his refusal, I should apply to the King's Bench for a mandamus. At this juncture, a Magistrate stepped forward, and politely invited me to sit on the Bench; and promised that when the business, for which they had assembled, was concluded, the Summons should be granted.

A Summons was granted, but the Chairman determining to vitiate it, purposely inserted in it the wrong *Christian* name of the Man, which, contrary to his design, was not perceived by the offender: for, on the day appointed, he appeared before the bench; and began to plead that drunkenness was but a venial transgression of daily occurrence, and that he was summoned "not because of drunkenness; but because said he, "I am a Unitarian, like yourself, Mr. Chairman." The Chairman responded, "Well, C—, the case is dismissed: for your name is William C—, and the summons is for the appearance of John C—," All remonstrance was useless, the Chairman was inexorable, and C, with his comrades who had accompanied him to U, returned home to H, in fearful drunkenness, with Music and Flags, and Banners of Triumph.

This seemed very discouraging; but next afternoon there was a loud ring of my garden bell. My servant went to the gate and found C's servant with two fine Guinea Fowls, and a note, which he delivered "with Mr. C's, compliments."—The following was the substance of the note,

"Dear Sir,—I thank you much for having summoned me; and I send you two Guinea Fowls, as a mark of my *love and respect*. If my friends, as they are called, had

been as honest and true as you have been to me, I should now be a rich man and a respectable member of society, instead of a degraded drunkard with a ruined fortune.

I remain,

Your ever obliged servant,

W. C."

PRINCE ALBERT AND HIS LITTLE BOYS.

We have been much gratified with perceiving, in high quarters, a recognition of the soundness of that philosophy, which makes the industrial element part and parcel of a useful education. The following particulars we give on the authority of the London papers. The education of the Royal children, observes a contemporary, being a matter in which all must feel interested, a few details of the manner in which the day of the Royal scholars is divided may, perhaps, be entertaining to our readers. A primary regard is paid to moral and religious duties. They rise early, breakfast at eight, and dine at two. Their various occupations are allotted out with almost military exactness. One hour finds them engaged in the study of the ancient—another of the modern authors, their acquaintanceship with languages being first founded on a thorough knowledge of their grammatical construction, and afterwards familiarized and perfected by conversation. Next they are trained in those military exercises which give dignity and bearing. Another hour is agreeably filled up with music, and other light accomplishments. Again the happy little party assemble in the riding-school, where they may be seen deeply interested in the various evolutions of the *manege*. Thence—while drawing and the further exercise of music and the light accomplishments call off the attention of their sisters—the young princes proceed to busily engage themselves in a carpenter's shop, fitted up expressly for them, at the wish of the Royal consort, with a turning lathe and other tools essential to a perfect knowledge of the craft. They thus early become, not only theoretically but practically acquainted with the useful arts of life. A small laboratory is occasionally brought into requisition, at the instance also of their Royal father, and the minds of the children are thus led up from a contemplation of the curiosities of chemical science and the wonders of nature to an inquiry into their causes. This done, the young carpenters and students throw down their saws and

axes, unbuckle their philosophy, and shoulder their miniature percussion guns—which they handle with the dexterity of practised sportsmen—for a shooting stroll through the Royal gardens. The evening meal, the preparation for the morning's lesson, and brief religious instruction, close the day.

EARLY-CLOSING ASSOCIATION.

The following "Early-shopping Pledge" is being signed, through the agency of this society, by that numerous class, the assistant tradesmen of London:—"Believing the late-hour system to be unnecessary for all purposes of business; feeling it to be a grievous burden, and a barrier to our moral, mental and social advancement; and believing the custom of late purchasing to be the mainstay of that unjust and oppressive system, we, the undersigned, young men and young women, engaged as assistants in the various houses of business in the metropolis, hereby solemnly pledge ourselves—1. That, henceforward, we will never purchase nor order any article at a hatter's, hosier's, jeweller's, chemist's, tailor's, perfumer's, stationer's, draper's, or any other kind of shop, after six o'clock in the evening, excepting in cases of extreme emergency; 2. That we will, other things being equal, deal at those shops, of whatever trade, which close the earliest in their respective districts; 3. That we will, to the utmost extent of our power, induce our several friends and acquaintances to act upon the same resolutions." It is stated that arrangements are being made to have a similar document signed by the public generally, particularly the ladies of the metropolis. It is believed that by this means an immense impetus will be given to the movement.

A YOUNG WIFE'S QUALIFICATION IN SWEDEN.

It is a received custom in Sweden, that every young bride, on her arriving at her husband's house, must invite guests to a dinner prepared by her own hands; and this repast is considered a test of education she has received at her parents house. Shame and disgrace are the consequence should she be found deficient on such an occasion; and shame also to the parents who did not attend to that important branch of her education. Whereas her success in gratifying her guests is taken as a proof, not only of the woman's own excellence, but also as no small recommendation of her own family, among, whom she must have had so good an example, and received such excellent instruction.

DISQUALIFICATION FOR CURATES.

The Rev. Canon Stowell, in the course of a Lecture on "Habit," which he gave to the members of the Manchester young men's Christian association on Tuesday night, denounced smoking in unmeasured terms. He said Never myself will I engage a curate who indulges in it. I never now make inquiries for a curate but I invariably ask is he a smoker of tobacco? if he is, I instantly reject his application.—Times

A LESSON IN NATURAL HISTORY.

E. What sort of food do the ants get, mother, when they go out to hunt?

Mrs. H. They devour other insects, Ernest; sometimes creatures much larger than themselves, and when, like butchers, they have killed the animals they want to eat, they carry the body away, to store up in their larders at home for the family dinners. But they like sweet things best. When the green-gages are ripe, a party of them will start off for what must be a very long and fatiguing journey to them, to climb the trees, march along the branches of the tiny twigs, until they reach the fruit, where I have often found them feasting away upon some delicious plum.

F. Do you know, mother, I thought I had found such a nice apple the other day on the ground, and I was just going to bring it in to you, when I turned it over, and saw that the other side was covered with ants, and half eaten already?

"I dare say the ants enjoyed it as much as we should have done, Freddy, if that is any consolation to you," said Mrs. Hamilton, laughing. "It is curious to watch the discovery of some large stock of provision, such as this, by the ants. If one little fellow comes across it in his wanderings, he makes all haste back to the nest, to tell the others. Immediately you may see a whole troop leave their nest, and follow their guide to the new treasure, where they will soon busy themselves with eating what they want, and carrying away the rest for their queen or the little ones at home. It is their love of sweet things which makes the ants keep cows."

F. Oh, mother, please do tell us about their cows; I have been wanting so to know what you mean by that.

Mrs. H. There is a certain little insect, Freddy, living upon the branches of the trees, which secretes every morning a drop of clear bright honey. When the ants find out a colony of such insects, they appoint a certain number from amongst themselves to watch them and prevent them from running away, in order that they may return every

morning to sip up the honey-dew, which they know the little creatures will deposit.

E. I hope they feed their little cows, mother.

Mrs. H. I should be afraid to give you particulars, Ernest, as I never saw this myself, but I believe there is no doubt as to the fact. You will begin to understand now how it is that the ants are so busy, what with houses to build, and little ones to bring up, and provision to gather, their time must be fully occupied. Indeed, the number of hands cannot always get through the family business, and then it is that their slave-catching expeditions are planned and executed.

F. I cannot think what you mean by ants' slaves, dear mother.

Mrs. H. I will tell you, Freddy. The red ants, which you know well, are the most common, but I think you will also remember having seen little black ants. These negro ants are quite as active as the others, but rather smaller. When the red ants find themselves in want of more servants in their establishment, they arrange a party who are to invade the nearest tribe of black ants which can be found. The little invaders march on in regular order, until they discover a negro settlement, when those in front rush forward to the assault. They are met, and frequently killed by the black ants on guard, who immediately give the alarm to their friends,—these sally forth in thousands to defend their home and their little ones, and a terrible battle ensues. But, in spite of all efforts, the poor negroes will be defeated, and compelled to shelter within, while, nothing daunted by the fierce resistance they have met with, the red ants hurry forwards, tearing open the walls with their powerful mandibles, until they reach the nurseries in the heart of the nest. From thence you will see them emerge in a few minutes, each carrying one of the larvæ or pupæ of the negroes away with him. In spite of the brave efforts of the black ants to rescue their little ones, these are borne away in triumph by the invaders to their own home, where, I am bound to say, they place the little orphans in their nurseries, and bring them up exactly as they do their own children.

Freddy scarcely knew whether to laugh or to cry over this story. "And what will they do with the poor little black ants when they are grown up, mother?"

Mrs. H. Oh, they will employ them as servants, Freddy, with the labourers amongst themselves.

"Well," said Ernest, "I think the ants are the most wonderful creatures I ever heard of."

Mrs. H. The WHITE ANTS in hot countries are perhaps more wonderful still, Ernest. They build nests twice as high as a man, and that so strongly, that the wild cattle are able to climb upon the roofs without breaking them. Give me your stick, and I will draw for you in the gravel something which will give you an idea of the dome-like shape of these nests. (These nests are in the shape of mole hills)

The queen's chamber is in the centre of these domes; the ceiling is nicely arched, and it is provided with several entrances, to allow her attendants to pass freely in and out while waiting upon her majesty; but none of these are large enough to permit the queen herself to make use of them, her subjects never intended that she should.

F. And does she never go out of her room, mother.

Mrs. H. Not after she has once entered it, Freddy; she does not require to do so. The royal chamber is about an inch long at first, but the queen grows so fast, that her subjects are obliged soon to pull down the walls of the adjoining rooms, in order to build them up again at a greater distance, leaving a space of six or seven inches for the queen's room. You may imagine the size to which her majesty attains at last, when I tell you that she becomes full a thousand times the size of the king.

Her room is surrounded with those occupied by the labourers in immediate attendance upon her, and the nurseries. These are entirely built of wood, joined together with gums, and are used as in the nests of English ants, to accomodate the eggs and the pupæ. The labourers are very busy in carrying the eggs to the nurseries as fast as they are laid, as you will guess when I tell you, that her majesty produces about sixty in a minute, or more than 80,000 in twenty-four hours.

E. Oh, mother, I wonder the whole world is not full of white ants.

Mrs. H. It would be a terrible thing for us if it was, Ernest, for they are most destructive creatures. They build covered passages along the ground to the houses near, or make tunnels underneath the soil, and once entered, they devour everything they come across. I heard of a man who, to save his shoes from being eaten up, was obliged to put them on a stand in the middle of a basin of water. They will empty cupboards, wardrobes, book-shelves; nothing is safe from their depredations. But happily for the inhabitants of those countries they have many enemies; if the red ants find any of them above ground, they will pounce upon them at once; birds devour them eagerly, and even men use them for food. When fried, they are said to be like sugared cream, or a paste of white almonds.

F. Do people ever eat white ants in Europe mother?

Mrs. H. Not to my knowledge, Freddy, certainly; but European ants have many other enemies, even bears will attack an ants' nest.

E. What can the bears want with the poor little ants, mother?

Mrs. H. They eat them for medicine, Ernest, when they are in pain from a hurt or illness. Do you remember my telling you about the nerves of sensation and volition.

E. Yes, mother, the nerves of sensation are the nerves of feeling, by which the sense of what we feel is carried up to the head, and the nerves of volition are the nerves of willing, by which the head sends its orders down to the body.

Mrs. H. Quite right, Ernest; and I think I told you at the same time, that chloroform deadens the nerves of sensation, so as to prevent our feeling pain, while it does not affect the nerves of volition, so as to prevent our moving. Chloroform is obtained from *formic* acid, an acid drawn from ants, and so called from the Latin word for ant. The bear seems to have found out by instinct, that ants contain chloroform, and in order to soothe his

sufferings, he will devour them by hundreds. But I see the gate into the wood, and now we shall be so busy hunting for the nest, that I must leave a curious story about one of the poor ants' worst enemies until another day.

E. B.

MARCHING SONG, FOR A SCHOOL.

—o—
We march, We march ; Whene'er we move,
We march in step and time,
We march We wheel, We halt and front,
And form in perfect line ;
For we should have a pretty noise,
And bother all the day,
If master managed all his boys,
In any other way ;

So we march, march, march, march,
March, and all our feet,
In measured time, and perfect line,
Tramp, Tramp, Tramp, Tramp repeat.

We march, We march, And as the tramp,
The stirring tramp is heard,
We learn a lesson wise and good,
For thought, for deed, and word :
We learn that happy is the boy,
And happy is the man,
That takes for e'en the smallest thing,
A wisely ordered plan.

So we'll take, take, take, take,
Take, as boy or man,
We'll either take, or else we'll make,
For every thing a plan.

We march, we march ; We're soldiers too,
And we know how to fight,
Our cause is good, and' gainst the foe,
We one and all unite,
T'is not the French we care about,
Or foe from foreign shore
But habits, sin and sloth are foes,
That trouble us much more.

And we'll fight, fight, fight, fight,
Fight with Sloth and Sin,
From morn to night, with them we'll fight
And never will give in.

T. C. W.

RISE FROM THE RANKS.

THE ENGLISH CLERGYMAN.—THE ENGLISH MAYOR.

THE ENGLISH PHILOSOPHER.

The phenomena of English Society are very remarkable. In no country perhaps is the aristocratic element so prominent and dominant, and in no country are there such remarkable and numerous instances of persons rising from the humbler class to positions of respectability and distinction. Many of England's greatest divines, philosophers, and statesmen, have been of obscure origin. Among the clergy such instances occur, even among the Bishops; and at the present moment we have an Archbishop who is the son of a draper. It is perhaps to this peculiar feature in the civil and political economy of this country that England owes her greatness. Any Englishman, however poor his circumstances and obscure his origin, may proudly point to the most exalted positions in the land and boast that there is nothing in the law of his country to prevent his son from attaining these elevations. And the circumstance that, in this land of real liberty, every post of honor and emolument, the crown alone excepted, is open alike to all, proves a most powerful stimulus to industry, enterprise, and genius, among the great bulk of the population. The admission again of persons from the *Ranks* to the upper classes of society, exercises a most salutary influence upon the latter, who are made sensible of the fact, that the adventitious circumstances of birth and wealth will not alone enable a man in this country to take a commanding position in society, that there must be intelligence and character, if he is to maintain his ground against others of less pretensions, but with mental superiority and greater moral worth. Thus the introduction of healthy blood saves the higher classes from falling into that state of imbecility and contempt, which would inevitably follow a stagnant and *plethoric condition* induced by the absence of the stimulus now provided.

And there is a growing conviction as to the soundness of such views. Thus by a recent act of the government, we find that officers' commissions are now to be thrown open to the petty officers upon their distinguishing themselves. This godlike principle in the British constitution, of having "*no respect of persons*," but of making success and honour the reward of industry and merit, has no doubt contributed largely to England's character, fame, and greatness, and is the great means of sustaining her political and moral grandeur. Hence, in our constitution, there is much to stimulate those of aristocratic descent and to encourage those of humble origin. But our purpose in this article is to give a few brief biographical sketches of individuals who by industry and character, have risen from the Ranks to positions of respectability *and influence*—

THE ENGLISH CLERGYMAN.

The Rev. Samuel Lee, D.D., Regius Professor of Hebrew, Cambridge.

Samuel Lee, was born at the village of Longnor, near Shrewsbury, on the 14th of May, 1783. At the humble village school he received the rudiments of his education, remaining until he was twelve years of age, but acquiring nothing more than a general knowledge of reading, writing and arithmetic. At the age of twelve he was put apprentice to a carpenter; though with little taste for the occupation, yet he followed it diligently; at the same time he indulged and cultivated a taste for reading, carefully studying such books as fell in his way.

Occasionally he met, in these books, with Latin quotations, and felt mortified in not being able to understand them. This circumstance suggested to his mind the idea of attempting to learn Latin. For this purpose he obtained a Latin grammar and some elementary books, of which he made himself master. His difficulties without any instructors were very formidable, and on one occasion *to obviate some of these*, he ventured to solicit information from a Roman Catholic priest, who was a frequent visitor at the house of Sir Edward Smith, where Mr.

Lee was then employed. But the priest, instead of fostering and encouraging this praiseworthy desire after knowledge, repulsed the applicant, and "passed by on the other side." Determined to struggle on against every opposing difficulty, Mr. Lee was not intimidated by this cold refusal. He was mortified at the unkindness, but the indignity only roused him to increased exertion, and he determined, if possible, to surpass, in his knowledge of the language, the man who had thus ungenerously and unfeelingly treated him. He obtained a Latin Bible, Cæsars commentaries, Virgil, and a few other Latin authors, and, by persevering industry, he mastered the language. On being liberated from his indenture he applied himself to the acquisition of Greek, then of the Hebrew, Arabic, Sanscrit, and other languages.

Throughout the whole period of this extraordinary career, Mr. Lee received no assistance from masters; neither was he cheered by any literary companion, nor by the hope of profit or praise. The difficulties which surrounded Mr. Lee from his situation in life, were more than sufficient to overcome any one, not determined upon gaining his point. But in addition to other difficulties, incessant study brought on an inflammation in his eyes and with which, at times, he was severely afflicted. His friends made every effort to dissuade him from prosecuting his studies. But during the intervals of labour he found no occupation was so agreeable to him as the acquisition of knowledge. But while ardently prosecuting these literary engagements, Mr Lee was not inattentive to the business upon which his livelihood depended. Regarding his trade as his only means of support, and his prospects in connexion with his occupation having improved, he gave increased attention to business, and at the same time took unto him a wife. These changes produced a great influence upon him, and he began to think that, however pleasing and elevating his literary acquirements might appear, yet they were useless to one in his situation in life. Under these impressions he deemed it prudent to discontinue any further prosecution of his study of languages. He sold

his books, and was forming plans more suitable to his situation, if not to his inclination. But in this, as in multitudes of other instances, we have a beautiful and striking evidence that the government of human affairs is not on our shoulders. At this interesting point in Mr. Lee's life, he lost is little all by a fire, and was incapacitated from pursuing his previous avocation. This circumstance led him seriously to think of adopting some fresh course in which he might turn his former studies to account. Nothing appeared to him so eligible as that of becoming a country schoolmaster.

In the midst of his difficulties the Venerable Archdeacon Corbett providentially heard of him and of his singular love of study. The archdeacon requested an interview, and at once became interested in his character and difficulties. Pleased with an opportunity of fostering genius, of relieving distress, and of rewarding application, the excellent archdeacon procured for Mr Lee the situation of master to the Blue School, Shrewsbury, and, at the same time, introduced him to the notice of some distinguished literary men whose acquaintance with Mr Lee soon ripened into the most cordial and lasting friendship. These changes in his circumstances, with his continued application to the acquisition of knowledge, were but introductory to that splendid advancement by which his subsequent career was distinguished. Through Dr. Claudius Buchanan he became connected with the Church Missionary Society, and employed his great talents in their cause. The society, satisfied of Mr. Lee's sound principles, undertook to support him and his family, while he was passing through the University of Cambridge with a view to his afterwards entering upon the Missionary work in India or in the Mediterranean. While at Cambridge, in addition to his University studies, Mr Lee was engaged upon several oriental publications, among others upon the Syriac New Testament. This latter publication raised Mr. Lee's reputation abroad as well as at home. The University of Halle, in Saxony, presented him with the degree of D.D. through the hands of Dr. Gesenius, the Hebrew Professor of that University.

In the October Term of 1817, Mr Lee took the degree of B.A., and soon afterwards was admitted to Holy Orders as Curate of Chesterton, near Cambridge. Several of his college friends, it appears, went over to hear his first sermon, and were pleased with the fervour and simplicity with which he handled his text: 'But now they desire a better country, that is, an heavenly; Wherefore God is not ashamed to be called their God: for He hath prepared for them a city. (Heb. xi. 16) The sermon afforded satisfactory evidence that Mr Lee's great advancement and rising reputation had not corrupted his mind "from the simplicity that is in Christ.'

Mr. Lee was subsequently engaged in various literary labours, among others that of translating the Scriptures into Ethiopic, by which means the gift of the Bible was communicated to Abyssinia.

In the early part of 1819, the Arabic Professorship at Cambridge, became vacant, Mr. Lee's friends wished him to become a candidate, but as no one was eligible except those who had taken their M.A. degree, it became necessary in the first place to procure a royal mandate for conferring upon him that degree, before the statutable time had been completed. For this purpose the consent of a majority of heads of houses, and a vote of the senate were required. A paper with a list of the oriental works which Mr. Lee had edited, and a few testimonials from some oriental scholars, were circulated among these gentlemen. The petition to the Crown for a royal mandate was carried through the senate — and Government expedited the business so that Mr. Lee obtained his degree of M.A. just in time for the election, which likewise terminated triumphantly in his favour.

In 1831, Professor Lee was removed from this distinguished post, to that of Regius professorship of Hebrew. He was the same year presented by the Crown to a stall in Bristol Cathedral. Thus, from a very humble origin, he, by his *industry, learning, and character*, became one of the most useful, distinguished, and honoured of England's sons. He died Dec. 16, 1852.

THE ENGLISH MAYOR.

Richard Andrews, Esq., Mayor of Southampton, was born at Bishop Sutton, Hants, in December 1798. His father, Thomas Andrews, was a working wheelwright, a trade to which he had been apprenticed by the generous kindness of a lady. In those days schools were few, and provisions were dear, and the earnings of the father prevented a difficulty in the way of sending his son Richard to school, but which, however, he resolved to do, nobly preferring self privation to the ignorance of his child. Accordingly Richard was sent from the age of five until he was nine to a dame school, at twopence a week. This was the extent of Richard's education. When he left school to reside with his mother's father an agricultural labourer and who employed the boy at ploughing—turnip-hoeing and the hard work of a farmboy, the boy was to have the magnificent wages of 3d. a day, and, for which wages, he laboured away for nearly three years. But steadily keeping in view the improvement of his position, he, at the age of twelve, engaged himself to a sawyer, at a shilling a day. His hours of labour were twelve. He had likewise to walk to and from Hitchen Stoke, ten miles, so that he was on foot or in the saw-pit from four o'clock in the morning until nine at night.

The saw-pit led to a further advance. Having occasionally to visit the forge in order to get tools repaired he took advantage of these opportunities to observe the various processes and uses by which iron is made so valuable to man. He tried his own hand at heel and toe tips, and hobnails, and soon shewed such skill at iron, that on expressing a wish to become a smith, an eminent coachmaker gave him employment. Here he soon gained the approbation of his master and fellow-workmen. His wages were raised from five to six, seven, eight, and nine *shillings* a week, and in three years, being four years before *the end of his apprenticeship* (and a most unusual thing) *he had a fire to himself and a hammer-man under him.*

Before the expiration of his apprenticeship Richard Andrews had by his industry and character raised himself to be considered the first workman in the shop, and he made all the heavy coach axles and the whole of the tyres for this great coach factory which employed not less than 100 men.

When nearly out of his time Andrews met in a neighbouring parish his future wife, who shortly afterwards left for her home at Hounslow, distant 47 miles from where Andrews lived. There were no excursion trains, nor railways in those days. These 47 miles Andrews walked in a day, and within a week or so, he walked back on one of the hottest days in summer. In the three or four months afterwards, his apprenticeship having expired, he rewalked the distance to be married. His wedding day is memorable in Hounslow, since Andrews had the manliness and moral courage to put down one of England's degrading customs—the custom, on such occasions, of setting up a hideous din of poker and tongs, tin kettles and cows horns.

With his marriage, expenses naturally multiplied, but having made a resolution to put something of his earnings whether little or much into the savings bank every week, he kept to it, in spite of his increasing family. This was one great secret of his future advancement. When he found he had £75 in the Saving's bank, he decided to start in a small way as a master coach maker. Jobs came in fast—were punctually and well done—neither time nor money was lost at the ale bench, but by industry—sobriety, and character—he soon obtained a name and a trade. About this time a general election took place at Southampton, and party feeling ran high. Great offers were made Andrews if he would compromise his principles—The temptation to one just starting in trade was great but integrity prevailed—he acted out his honest conviction and subsequently experienced the truthfulness of the proverb that “honesty is the best policy.” His business prospered and within ten years of that election he laid out £10,000 upon the ground and building of his factory.

In 1848 he was elected Sheriff of Southampton; in 1849, by a great majority, Mayor, and again in 1850—51, and now employs in his establishment upwards of 200 men, a majority of whom are so far prosperous that they are electors of the borough.

THE ENGLISH PHILOSOPHER.

SIR HUMPHREY DAVY.

Humphrey Davy, was born at Penzance, in Cornwall, in 1778. His father was a carver of wood, and placed the subject of this sketch with an Apothecary and Surgeon. Instead, however, of attending to his profession, the boy spent his time in rambling about the country, or in experimenting in his master's garret, and to the no small danger of the whole place. The master and the pupil at length agreed to part.

At the age of 14 he was placed with another Surgeon, but with no better success.

The future philosopher had already begun, of his own accord, to devote himself to those sciences, in which, in after life, he obtained such celebrity. He laid down for himself a plan of study, and by the time he was 18 years of age, he had a thorough knowledge of the rudiments of natural philosophy, and chemistry, as well as having made some proficiency in botany, anatomy, and geometry.

But chemistry was the science, to which, of all others, he gave himself with the greatest ardour. The mineral riches of Cornwall probably contributed to give his genius the direction it took. Without a laboratory, or instruments of any kind he was compelled to fall back upon his own resources—but these very difficulties only served to develop and strengthen his inventive powers, and to prepare the way for his future and unparalleled success.

Davy, with such materials as he himself could provide, and with this scanty and rude apparatus, he pursued his *chemical studies* without teacher or guide.

While still however a lad, he had the good fortune to make the acquaintance of Mr. G. Watt, son of the cele-

brated James Watt. This gentleman having gone to Penzance for his health lodged at Mrs. Davy's, and soon discovered the talents of his son, and introduced the boy to the notice of Mr. Gilbert, since president of the Royal Society. The boy we are told, was leaning on the gate of his father's house, when Mr. Gilbert passed, accompanied by some friends, one of whom remarked, that there was young Davy so attached to chemistry. Mr. Gilbert entered into conversation with Davy—at once became interested in him, offered him the use of his Library, and soon afterwards introduced him to the celebrated Dr. Beddoes, of the Pneumatic Institution Bristol. Dr. Beddoes was so satisfied of Davy's industry and talents, that he offered him the superintendence of the institution, and which Davy accepted. The young philosopher, was now fairly started in his enterprising career. But it was while he was yet poor and unknown that he made those acquirements which obtained for him notice and patronage, and fitted him for situations of distinction. Had he not laboured in the cultivation of his mind, he would have had no opportunity of emerging from obscurity.

The experiments in chemistry conducted by Davy at the Bristol Institution, were soon rewarded by important results, and the successful experimentalist at once became generally known. Nor was it long before he was invited to fill the chair of the Royal Institution. When he commenced his lectures he was scarcely twenty-two, but never, perhaps, was success more marked and gratifying. His lectures were numerous attended by the rank and intellect of the Metropolis.

Fresh experiments led to fresh and brilliant discoveries, and to additional honours. In 1812 he received the honor of Knighthood, from the Prince Regent. Shortly afterwards he married a lady of fortune, and in 1818, he was created a Baronet.

Among the happy, and important results of Sir Humphrey's experiments, was his contrivance of the *Safety-lamp*, for coal mines. So highly did the coal-owners of the northern districts, estimate this discovery not only for the preservation of life, but for the increased productions

the mines, that they invited Sir Humphrey Davy to a public dinner, and presented him with a service of plate of the value of £2,000.

Space will not admit of entering into further details of the splendid discoveries of this great philosopher. In 1827 his health had sensibly impaired, and relaxation from his engagements became necessary. He therefore proceeded to the continent, but to return, as the result shewed, no more to his native land. He died *May 30, 1829, at Geneva*, where he had arrived only the day before.

As in the case of two many of our great and distinguished men very little is known of Sir Humphrey Davy's religious opinions. But in one of his works occurs the following remarkable passage, 'I envy' says Sir Humphrey, "no quality of the mind or intellect in others; not genius, power, wit, or fancy; but if I could choose what would be most delightful, and I believe most useful to me, I should prefer a *firm religious belief* to every other blessing.

Thus it is evident, from the preceeding brief biographical sketches, that there is nothing in the constitution of British Society to prevent a boy in humble life, rising to a position of respectability and influence. And multitudes of the working classes might raise themselves from their present obscurity, if they would only rise superior to debasing habits and sensual gratifications—and cultivate habits of self-respect—self-control—self-reliance and self-denial. Let them instead of giving their earnings to drinking and smoking, cultivate their minds—husband their resources, and respect those great moral and divine principles, which alone can elevate human nature, and they may accomplish great things for themselves, and still greater for their children. Let them strain every nerve to secure for themselves and more especially for their children a *superior education*—this is an invaluable boon—more precious than gold, yea than much fine gold—Let it never be forgotten that education, character, and religion, will open the way for a man from the greatest

obscurity to the first society and most honourable parts of usefulness—while *ignorance, vulgarity, and ungodliness*, exclude him from good society, and in most cases from any leading position of influence, even though he should become the possessor of wealth.

THE BAPTISED HEATHEN OF CHRISTIAN ENGLAND.

(An Extract from the *Record Newspaper*.)

Much has of late years been written concerning the low population of London. The researches of Mr. Mahew, and others of that school, have brought to light fearful facts in reference to their physical and moral condition, but if we would contemplate the subject from a Christian point of view, we must look to revelations of another class.

Among the moral shades of the metropolis, the neighbourhoods denominated "Rag Fair" hold a dark pre-eminence. They are gathered into two distinct groups, the one immediately behind the Royal Mint, the chief thoroughfare being Rosemary-lane; and the other between Bishopsgate-street and Whitechapel, the main street bearing the popular designation of Petticoat-lane. The latter is the most extensive. The great day of the Fair is, alas! Sunday. We know of nothing which seems more fully to concentrate the various phases of London low life than the scene which this neighbourhood presents on the day of rest. Here is a field for missionary exertion such as, perhaps, few heathen cities could rival. The sight might well sicken a heart who did not feel, that the prevalence of sin in others is only a more urgent call to labour, liberality and prayer. We need not ask our readers to visit this spot in order to be thus stirred up. The description given of "New Rag Fair" in the *City Mission Magazine*, to support an appeal for five additional missionaries, is so far from being exaggerated, that

below the reality. We extract the following from the article in question:—

“ Rag-fair gives a character to the parts around. This has of late become more particularly the case, since ‘the Lane’ as it is invariably called in the locality, has been gaining on the old fair in its trade. By ‘the Lane’ is meant a narrow street in Whitechapel, for ages called Petticoat-lane but which modern refinement, extending itself even into these back slums, has of late designated by the more imposing name of Middlesex-street, a name, however, which, although conspicuously written up at the entrance of the lane, as its now proper title, is almost entirely disregarded by the masses who resort to it. The two markets, the old and the new, are about half a mile distant, and are both in the same parish, Rosemary-lane and Petticoat-lane being the opposite boundaries of St. Mary’s, Whitechapel, although each of them (will our readers believe the fact?) has one side of the lane within the walls of the city. Nine years ago one of the Hebrew merchants purchased some houses between Petticoat-lane and Houndsditch, and formed a covered market for the sale of old clothes, to which admission is obtained only by the payment of one half-penny, which has tended to draw the old clothes trade away from Rosemary-lane.

“ Sunday is the *great* day for trade in Petticoat-lane. The following are extracts of Reports from the visits of a missionary to it:—

“ *Sunday, October 10.*—On entering Petticoat-lane, I encountered a most foetid stench of fried fish, musty rags and bones, and the grating of the common sewer. I soon found myself in the midst of a crowd, so that I could not avoid being pushed first against an apple-stall, and then against a heavy-laden board outside a shop. There was *almost* an impassable crowd. I met several thieves whom *I knew*. They told me that this was the time and place *of their harvest*. I had quite a difficulty in pushing my *way through*. I, however, wound my way into one of the *changes*. There were clothes for old and young, dear *and cheap*, clean and dirty, ragged and tidy; and he

were customers of all sorts, sizes and ages,—the infant in its mother's arms, and the grey-headed old man. I pushed on till I got into Cutler-street, and on entering Lamb-and-Flag-passage, I saw a new building erected for the trade, and in its midst were two rows of pillars, which were lately actually a part of the Crystal Palace in Hyde-park. This building is accordingly called "The Crystal Palace Change." It is covered with garments for sale. The language used was most disgusting and polluting. In and around "the Lane" there could not be less than 500 sellers and 10,000 buyers. Who could believe that he was in the heart of London on a Sunday morning, almost under the shade of a Church and a Dissenting chapel? There were a great number of police stationed about. I said to one of them, "How do you like your office here?" "We're 'bliged to like it," was his answer. "Can't it be stopped?" said I. "No," says he, "they claim it as a charter." I asked another policeman, "How many thieves he supposed were there on a Sunday morning." His answer was, "from one to two thousand." I saw them myself at work with pocket-handkerchiefs. Two thieves offered me two gold chains, worth from 3*l.* to 5*l.*, and all I was asked for the best was 17*s.* 6*d.* There are very few houses here which will not deal in stolen property. I asked one policeman how many commitments he secured on Sunday. "Ah" said he, "that's very difficult here. You see there's such a crowd, go where you will, that they stoop down, and cut away, and there are so many of them, they cover one another. Besides, there are lots of touters in the 'changes, and as soon as they see an officer, they give the alarm." "The Lane" is also a great resort for smashers, who purchase sham or bad money from 3*s.* to 5*s.* the 1*l.* Such a market renders it necessary, that from ten to twelve extra city, and four metropolitan policemen, besides extra detectives, should be employed. These twenty extra policemen at 3*s.* 6*d.* each pay for the day, entails a cost of 182*l.* in the year,—an item in itself one half of what would suffice for the entire support of five missionaries.

Miscellaneous Extracts.

DEATH-BED CONTRASTS.

THE DYING INFIDEL.

(From the *Pathway Magazine*.)

O! where my tongue dipped in the gall of celestial displeasure, I would describe to you the state of a man expiring in the cruel uncertainties of unbelief; who sees, in spite of himself, the truth of that religion which he has endeavoured to eradicate from his heart. Ah! see! everything contributes to trouble him now: "I am dying—I despair of recovering—physicians have given me over—the sighs and tears of my friends are useless; yet they have nothing else to bestow. Medicines, they take no effect—consultations, they come to nothing. Alas! not ye! not my little fortune—the whole world—cannot cure me. I must die. It is not a preacher—it is not a religious book—it is not a trifling declaimer—it is death itself that preacheth to me. I feel, I know not what, shivering cold in my blood—I am in a dying sweat—my feet, my hands, every part of the body, is wasted—I am more like a corpse than a living body—I am rather dead than alive—I must die. Whither am I going? What will become of me? What will become of my body? My God! what a frightful spectacle!—I see it! The horrid torches—the dismal shroud—the coffin—the pall—the tolling-bell—the subterranean abode—carcases—worms—putrefaction. What will become of my soul? I am ignorant of destiny—I am tumbling headlong into eternal night. My infidelity tells me, my soul is nothing but a portion of subtile matter—another world—a vision—immortality of fancy. But yet I feel, I know not what, that troubles my infidelity. Annihilation, terrible as it is, would appear tolerable to me, were not the ideas of Heaven and Hell to present themselves to me in spite of myself. But I see that heaven, that immortal mansion of glory, shut against me. I see it at an immense distance—I see it at a place which my sins forbid me to enter. I see Hell; Hell which I have redi-

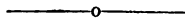
culed: it opens under my feet; I hear the horrible groans of the damned; the smoke of the bottomless pit chokes my words, and wraps my thoughts in suffocating darkness."—Such is the infidel on a dying bed. This is what infidelity comes to—this what infidelity is good for.



THE DYING CHRISTIAN.

Thus speaks the dying Christian: "When I consider the awful symptoms of death, and the violent agonies of dissolving nature, they appear to me as medical preparations—sharp, but salutary; they are necessary to detach me from life, and to separate the remains of inward depravity from me: besides, I shall not be abandoned to my own frailty, but my patience and constancy will be proportional to my sufferings; and that powerful arm which hath supported me through life, will uphold me under the pressure of death. If I consider my sins, many as they are, I am invulnerable; for I go to a tribunal of mercy, where God is reconciled, and justice is satisfied. If I consider my body, I perceive I am putting off a mean and corruptible habit, and putting on robes of glory. Fall, fall, ye imperfect senses, ye frail organs!—Fall, house of clay, into your original dust! ye will be sown in corruption, but raised in incorruption; sown in dishonour, but raised in glory; sown a natural body, but raised a spiritual body. If I consider my soul, it is passing, I see, from slavery to freedom. I shall carry with me that which thinks and reflects; I shall carry with me the delicacy of taste; the harmony of sounds; the beauty of colours; and the fragrance of odoriferous smells. I shall surmount Heaven and earth, nature and all terrestrial things, and all my ideas of their beauties will multiply and expand. If I consider the future economy to which I go, I have, I own, very inadequate notions of it; but my incapacity is the ground of my expectation. Could I perfectly comprehend it, it would argue its resemblance to some of the present objects of my senses, or its minute proportion to the present operations of my mind. If worldly dignities and grandeur—if accumulated treasures—if the enjoyment of the most refined voluptuousness, were to represent to me celestial felicity, I should suppose, that, by partaking of their nature, they partook of their vanity. But if nothing here can represent the future state, it is because that state surpasses every other.—My ardour is increased by my imperfect knowledge of it. My knowledge and virtue, I know, will be perfected; I know I shall comprehend truth, and obey order; I know I shall be free from all evils, and in possession of all good; I shall be present with God, I know, and with all the happy spirits who surround his throne; and this perfect state, I am sure, will continue for ever and ever."—Such are the all-sufficient supports which revealed religion affords against the fears of death—such are the meditations of a dying Christian.

THE DUKE AND THE SCHOOL BOY.



Some time ago the Duke of Wellington was taking one of his country walks, when he heard a sound of distress.

He found a rosy faced boy on the ground, bending over a tame toad. He was crying, as though his little heart would break.

"What is the matter, my boy?" said the Duke.

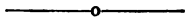
"Please, sir, my poor toad—I bring it something to eat every morning—but I am going a long way off to school now—nobody will feed it then, and I'm afraid it will die—sir."

"Don't cry, my lad. *I'll* have the toad well fed, and you shall know how it goes on," replied the great general.

The noble hearted duke was as good as his word, for more than one letter was sent to the school, commencing "Field-Marshal the Duke of Wellington," &c., &c., and adding that the toad was alive and well.—*Band of Hope.*

 SIR ASTLEY COOPER AND EVIL SPIRITS.

This great physician says, 'I never suffer ardent spirits to come into my house, thinking them *evil spirits*, and if the poor could witness the white livers and dropsies, the *shattered nervous systems*, which I have seen as the consequence of drinking, they would be aware that ardent spirits and poisons are synonymous terms,' Again, he says, 'There is little hope of a strong beer drinker, who is brought into the hospital, even with a slight wound. Such is the state of his blood.'



BREAD AND BEER.

'We can prove,' says Baron Liebig, the celebrated chemist, 'with mathematical certainty, that as much flour or meal as can lie on the point of a table-knife is more nutritious than five measures—about eight or ten quarts!—of the best Bavarian beer; that a person, who is able daily to consume that amount of beer, obtains from it in a whole year, in the most favourable case, exactly the amount of nutritive constituents which is contained in a five-pound loaf of bread or three pounds of flesh.'

ENGLAND'S CHARITIES.

THEIR MISCHIEVOUS AND DETERIORATING INFLUENCE UPON THE NATIONAL CHARACTER.

"There is not a more striking vanity under the sun, than that the substantial interests of the poor have suffered less from the malignant and the unfeeling, than from those who give without wisdom and who feel without consideration."—Dr. Chalmers.

We can readily imagine that the very title of this essay will startle some and involuntarily excite a prejudice in the minds of others. To presume to pass any strictures on charitable institutions which have enjoyed the cumulative wisdom and sympathy of "the excellent of the earth" may seem to argue unwarrantable temerity! But, if our reader will kindly suspend his judgment and dispassionately peruse the following remarks, it is just possible he may be induced to consider the subject differently.

Unquestionably the subject is one of very considerable importance whether viewed in reference to the poor—to the success of benevolent efforts—or to the national character.

We propose then to inquire into the nature and object of our charities, into their tendency, and lastly as to their essentiality.

The object of charitable institutions is doubtless good and the motives, which have actuated the generality of persons who have originated and sustained them, pure. How many of the fatherless and of the widows—of those without "daily bread" or a place of shelter, have in these charitable institutions found a friend and a home. How many in old age, when without means and strength, have found in the snug little alms house, with its weekly allowance, the shelter and the provision which have smoothed their rugged and declining years through the vale of *tears*. Thousands and tens of thousands of the hungry *have been fed*—of the naked *have been clothed*—of

houseless have been sheltered, and of the outcast have been rescued from destruction. What an amount of orphanage has received, in these charitable institutions, fostering care and parental training, How often has the heart of the destitute and friendless been made to leap for joy. In a word, thousands and tens of thousands have been and are still receiving substantial sympathy when every door of hope seemed closed against them.

An analysis of the Reports of the various charitable institutions would demonstrate this and even more.

Admitting all this, which we fully do, we proceed now in the second place to consider the tendency of our charities. That much positive good is realised by these charities is undeniable, but we have to ascertain whether there is a more than countervailing evil inflicted on society and on the very parties who ought to be benefited. It is doubtless a most important, humane, and godlike principle which makes a provision for the wretched—the houseless and the starving. But if the establishment of charities through the length and breadth of the land cause multitudes of our people to calculate upon such aid in every season of difficulty, it may prove utterly subversive of that spirit of industry and self-reliance which it is most important we should promote and encourage. It may generate improvidence and stimulate a reckless indifference to consequences. And in this case the evil will far exceed the good—the remedy will prove worse than the disease.

That such is the tendency of our charitable institutions we think few persons at all conversant with the social statistics of this country will be able to disprove. Let us simply inquire whether in the natural course of things such must not be the result of charities. When persons find that much will be done for them and their families if they will neglect to do it for themselves, that if they will not educate their children, charity societies will—that if they will not clothe and feed them, charity societies will—if *they* will not lay up against “a rainy day” charity societies will, and provide them comfortable alms-houses and weekly allowances—when people know all this we ask, *in the name of common sense*, whether human nature be

attained that degree of perfectability as to be proof against such seductive influence, whether indeed in too many instances these CHARITIES must not prove a premium upon improvidence ?

And as these *charities* multiply, the number of applicants relieved increases, and the chances of obtaining aid extend, so will extend the disposition in the people to calculate, and fall back upon such *charities*. The demand will be regulated by, and prove extensive with, the supply. The evil is generated and augmented by the very means employed for its removal. Thus our *charities* it is to be apprehended are fearfully deteriorating the national character and sapping the very foundation of the British spirit of independence and self-reliance. That such an impression is not ill-founded, the statistics of the country amply prove. Our land is well nigh become a *charity* land, a nation of paupers—every thing is being *done for* the people, instead of their being taught to *do* for themselves. We have every conceivable CHARITY for supplying every conceivable want. We have our lying-in *charity*—clothing *charity*—feeding *charity*—school *charities*—marriage portions—burial *charities*. In short our people may truly be said to be brought into the world by *charity*—fed and clothed by *charity*—educated by *charity*—married by *charity*—sent out of the world by *charity*—and through *charity* (free seats in churches) the offer of another world is made to them.

Now what is the result of all this *charity* ? Has it raised our people from their physical, social, and moral degradation—or has it pauperised and demoralised them both in body and mind ? Facts must be our guide in the solution of this problem. In every place where, through the liberal bequests of others long since dead, most is done for the people, there the people are in the most unsatisfactory state—the practical operation of *charities* has been of a most mischievous and pernicious tendency most unfavourable to a healthy development of character.

A few needy persons are relieved, but an army of mendicants is created, whom no funds will satisfy or effectually benefit. In localities where *charities* most abound, there

is always a larger number of paupers—more misery, less self-respect and self-reliance, and a greater difficulty in promoting social and moral progress, and securing the permanent elevation of the people. Very many instances might be given, corroborative of these views. Take the case of classic Edinburgh throned on her crags, embellished with monuments, palaces, and mansions, and distinguished by numerous and richly endowed *charities*.

We have recently visited the Wynds and other parts of this otherwise magnificent city. We have explored parts of this city unknown to 19-20, we fear to 99-100, of its inhabitants; and we have seen in pious Scotland, we have witnessed scenes over which angels might weep, and christian patriots blush. The Wynds are a disgrace to the people of Edinburgh—they are receptacles of physical and moral pollution—no person can enter them without having every faculty of mind and body offended. The stench awful—the scenes appalling, and places unfit for the most brutish of the brute species—many of them destitute of ventilation or light, and incrustated with the accumulated filth of ages. In some of these Wynds we entered rooms where we discovered swarms of females in a state of semi-nudity, in others large families, and all so thickly packed as scarcely to leave room to move without stepping over one another.

That disease—that epidemics do not here prevail, extend, and depopulate the whole city, seems only attributable to God's marvellous forbearance.

Shame upon a government which allows mercenary wretches to make a trade of these human styes—shame upon the corporation of Edingburgh, who does not purge the Augean stables—shame upon the Christian church of Edinburgh, which does not make every pulpit and platform thunder against these abominations, until public opinion and feeling are too strong to permit the continuance of such social nuisances, which stand in fearful antagonism to every humane work, and place the unhappy victims beyond the pale of civilised beings, and equally beyond the reach of moral and religious influence.

Yet Edinburgh, be it remembered, is not worse than other places. The same state of things exists proportionately through the length and breadth of the land, in town and country. But if *charitable institutions* would meet this state of things, then Edinburgh would be exempt from such evils. Something like a million sterling, has been expended on her *charitable* buildings alone, and the endowments are of a princely character. Yet a gentleman of the legal profession, and one of Scotland's sons, told us that these *charities* were a failure as to raising the character of the people—that the *charity* schools were injurious, rather than beneficial to the young. A Christian lady told us that a relative of hers who had been made a Trustee of large funds which were to be applied to the establishment of another *charitable* institution in Edinburgh, was so impressed with the questionable tendency of *charities*, that an act of Parliament was obtained for setting aside the will of the donor, and for divesting the institution, as much as possible, of the character of a *charity*. *Charities* again, are too often grossly mismanaged. It is well known that many of them are so dispensed that they do the recipients much harm, and the public no good. The Lord Chancellor, speaking on the *Charitable Trusts Bill* * mentioned we believe a case where a fund of £3,000 a-year were applied in such a way that the consequent “immortality waste and profligacy were frightful, and the *charity*, became an intollerable nuisance.”

It is greatly to be feared, that if we feed, clothe, and educate children gratuitously, the parents relieved of these expenses, will only indulge the more in habits of dissipation. Hence the importance of not sanctioning *charity* contrary to public policy. And with the facts before us we are tempted to subscribe to the opinion of the great Dr. Chalmers when he states that, except for assisting education, and aiding institutions for disease, *public charity, in any form, is an evil*. And is it not subversive of true nobility of mind? A story is told of a poor woman in Scotland who had received much relief from a public

* Times May, 1853.

charity, but when reproved for ingratitude, she replied "I'm no a bit obleged, dinna ye think, but I ken fu weel, it's a' aff the public?" What an exhibition of human depravity—of human degradation, and this depravity generated and fostered by public *charity*.

We will not, however, dwell longer upon the mischievous and deteriorating influence of our *charities*, but we will proceed to inquire into the need for them. At the very outset we do not hesitate to affirm that four fifths of them never ought to have had existence. England has more *charities* than any other country under heaven: and many of our philanthropists, and, we are sorry to and, too many of our moralists, look upon this fact as the *glory* of England. We, on the contrary, regard it as England's *shame*. We look upon England's ragged schools and her thousand and one patchwork institutions, as evidential of the unhealthy character of England's Christianity. True Christianity does not clothe her people in rags, nor leave them dependent on *charity*. But it is profitable for all things, having the promise of *the life that now is*, as well as of that which is to come. No doubt we shall be reminded that the word of inspiration informs us that the poor shall never cease out of the land, but if such parties would read the word of God in its entirety, they might learn even from the very chapter containing the passage just quoted, that a time is indicated when there should be *no poor*, in consequence of the Lord greatly blessing the people. Has not God pre-eminently favoured Great Britain? Has he not placed her in a position for realising this state, and is not our frightful mass of pauperism and degradation self-imposed—is it not from preventable causes, and of easy removal. We grant that England is an old country, and, geographically considered, thickly populated, but are not her boundless wealth—her unrivalled commerce, co-extensive with the globe, and her religious institutions, more *than* a set off against any such drawbacks? We ask *whether such advantages cannot*, or rather, *whether they ought not to preserve this country from such misery and heathenism?* Great Britain instead of having more, ought

to have *fewer charities* than any other country. Have our people any real necessity for charity. Look at the vantage ground occupied by them. Of England, and of England alone, can it be said that she imposes *no tax upon her working population*.

We mean no tax upon articles necessary for health or food. Soap was the solitary exception, and this is now being removed from the category of taxed articles—So that now it is truthfully and literally correct that the working classes of this country are not obliged to contribute the smallest fraction to its taxation. It is only when they indulge in the luxuries of the rich, that, like the rich they have to assist the revenue.

It has been justly remarked * that whatever support the working classes give to the revenue is purely voluntary. If they confine themselves to a strictly wholesome and nutritious diet, and to an ample supply of meat and comfortable clothing—and if they are content, as many of the best, and wisest, and distinguished, and longest lived men have been before them: to live on bread and meat and milk and butter, and to drink only water; to clothe themselves in woollen, linen, and cotton; to forego the pleasant luxuries of sugar, coffee, and tea, and to eschew the noxious ones of wines, beer, spirits, and tobacco; they may pass through life without ever paying one shilling of taxation, except for the soap they require for washing—an exception which is passing from our statute book. Of what other country in the world can this be said? The English working population pay no direct taxes whatever. They are taxed only for their luxuries—they pay only for the pleasures of their palate. If they will dispense with luxuries, none of which are essential, and few of which are harmless, they dispense with taxation too. If, on the contrary, they will smoke their pipe, and drink their glass, sup tea from china, and sweeten it with sugar from Jamaica, they at once put themselves into the category of the rich, who can afford these superfluities. They voluntarily step into the tax-paying class and forfeit all title to sue.

* Grey's Essays on Political and Social Science

or to complain in formâ pauperis—Let us not be misunderstood, we are by no means contending that the working classes should not indulge in harmless luxuries to the extent of their means; but most indisputably, in thus leaving it optional with them whether they will contribute to the revenue or not—and subjecting them to no actual privation if they decline to do so. Parliament is favouring them to an extent which it vouchsafes to no other class in the community, and to which no other land affords a parrallel. Their earnings are decimated by no income tax like those of the rich—their cottages are subject to no income tax, like that of the struggling aspirant; very generally they do not even contribute to the poor rate, they pay like the rich man to the state only when they choose to imitate him in their living.

Again, apart from public *charities*, there is no country where so much is done for the working classes, or where their privileges are so respected. No avenue to wealth, greatness, and honor is closed against them, as shewn in the fact that those, who by talent and industry, avail themselves of this privilege do frequently raise themselves to posts of affluence and distinction.

Lastly, and perhaps the most conclusive proof of a multitude of public *charities* not being required, our working population is possessed of enormous wealth—no other class can compare with them in this respect. Confirmatory of this *impression we need only* refer to the oft reiterated statement made by the late Chairman of the Board of Trade, in a paper read by him before the British Association for the advancement of Science, namely that this class were expending annually 50 MILLIONS upon drinking and smoking. In Glasgow alone the working people spend ten hundred thousand pounds annually upon such indulgences. FIFTY MILLIONS sterling upon sensual gratification, and which in one week will pauperise, demoralise, and degrade them more than all the *charitable* institutions can do for their elevation in a century. This class builds and supports, in all their magnificence and extravagance, upwards of one hundred thousand gin palaces, public houses, and beer shop

Is it not a foul disgrace upon England's sons to be pleading poverty—to be accepting and seeking public *charity*? And is it not wretched philosophy, miserable philanthropy, and worse theology to be multiplying *charitable* institutions and continuously undermining the British spirit of independence, and this for a class of beings who possess means with which they could do more for themselves than any combination of *charities* can ever achieve for them. Again we say, instead of *doing for* the people, teach them *to do for themselves*. Endeavour to foster a spirit of *independence* among the people, and the moral effect will be immediately perceptible. Were this done, instead of the shameless demands upon public *charity*, our people would display more of the character of the heroine mentioned by the above divine. This heroic woman not only declined public *charity*, but declared “she would not have the name of it for all the worth of it;” “a saying” observes Dr. Chalmers, worthy of the land which gave her birth, and which I should like to circulate and to be impressed on all.” Did such a spirit pervade our population generally we are firmly persuaded that there would be few public *charities* and still less call for them. Dr. Chalmers’ experiments on behalf of the poor were eminently successful, but the doctor states that his success was in proportion as he succeeded in getting rid of *charities*. In one of the reports explanatory of the operations in Dr. Chalmers’ parish during a season of great commercial stagnation, the writer says, “I did all I could in the way of procuring work for the unemployed, and was getting on tolerably well, *till a general public subscription was made, and soup-kitchens erected.*” These it would seem had a mischievous influence on the people. What then it may be asked is to be done with our charities? We say *down with them—down with them* even to the ground. The national character will never be in a healthy state as long as these institutions are multiplying. We do not, of course, advocate the sudden dissolution of these places, or the hasty withdrawal of relief from those now long accustomed to charity. Having trained the people to these expectations, we bound to regulate the provision by the training which

have given them. But we contend, most strongly, against the perpetuation of such a mischievous and deteriorating system. Let us then henceforth labour to *supersede* our *charitable* institutions by leading the people to avoid the causes of pauperism—Let us direct our energies to *preventive*, not to *curative*, processes. We do not advocate a discontinuance of our contributions, on the contrary, we say augment them, but so as to patronize, not pauperising and demoralising institutions, but schemes promotive of the self-elevation of the people. As Dr. Chalmers observes, he who is encouraging the instruction of the ignorant, and leading the poor to cultivate their own natural sources of supply rather than to depend on those artificially provided by their superiors, he is doing positive and perhaps *incalculable good*: while he who is erecting poor houses, or endowing Hospitals for orphans and aged persons—by leaving money to be distributed among the poor of a parish, is doing a not less positive and *incalculable evil*. The same warning Dr. Chalmers addresses to all who encourage clothing societies or those for the relief of the aged—or for the relief of any evil which can be foreseen and ought, by the natural resources of the labouring classes, to be provided against. Dumbness—blindness—and lunatics are not evils of this description, and asylums for these cannot encourage any reckless or improvident habits among the recipients. The Doctor approves of establishments whose direct aid is the moral and religious improvement of the poor, because the object there is to increase the demand as well as to provide for the supply. The same remark will apply to public subscriptions for endowing schools, that education may be *CHEAP*, but, as the doctor says, never *FREE*. So with seats in places of worship. If enlightened views are carried out, we have no fear for our beloved country, we believe we have all the materials for rescuing her from, social, and moral, degradation.

We believe that our people may be made agents in accomplishing more for themselves, and for their country, than will *or can even be effected through charity*. We believe that *four fifths of the filth, rags, intemperance, improvidence, and ruin, may be by the most simple agency prevented,*

and ragged schools, with four fifths of our patchwork institutions superseded; our people, and especially our rising population, saved, by an enlightened Christian philanthropy, from ever coming into such degradation—and instead of their absorbing enormous eleemosynary funds, themselves placed in a condition, and prepared to contribute towards extending their social and religious blessings to the other nations of the earth, and thus enabling England to civilise and Christianise the whole world.

The antidote or remedy for the Mischievous and deteriorating influence of charities on the national character, we purpose to give in a future number.

THE SABBATH DRUNKERIES OF PIOUS SCOTLAND.

On Sunday March 16, 1853, about 200 philanthropic individuals determined, by previous arrangement, to ascertain the number of visits paid on the Lord's day to the various drinking houses in Edinburgh. Having stationed themselves at the different points of the city necessary for obtaining the required information their day's labour supplied the following particulars.

Number of visits paid during the day to the public houses and spirit shops.—Men, 22,202; Women, 11,931; Children under 14 years of age, 4,631; Children under 8 years of age, 3,032;—Total, 41,786.

The Lord Provost of Edinburgh, having heard of these facts, entertained doubts as to the accuracy of the particulars, and on a following Sunday, he directed a body of the city police, in private dress, to take similar observations. The result was the Lord Provost discovered that the 200 philanthropic individuals so far from having exaggerated the case, they had not told the whole truth since the number of visits instead of being 41,786 was nearer 50,000.

Fifty-thousand visits to these Sabbath drunkeries every Lord's day. We ask what good will churches, chapels and schools do, compared with the mischief effects

these habits? It is not high time for the Christian church, if she expects, or desires, to christianise, or even to civilise, the people to stir in this great question until public opinion calls for a more enlightened and christian legislation on this matter? What a farce is the law prohibitory of butchers' and bakers' shops opening on the Sabbath, and yet legalising the opening of these drunkeries on this day. Is it not too most important that CHARITY should no longer be given to families visiting these sabbath drunkeries? Is it not a monstrous mal-appropriation of benevolent funds when extended to such parties?

THE BAPTISED HEATHEN OF CHRISTIAN ENGLAND.

(A Second Sunday's Visit to Rag Fair.)

"Sunday, Oct. 17, 1852.—There were more visitors in 'the Lane' to-day, than on last Sunday. The following were the sounds which pierced my ears as I walked up to it. 'Now's your time for a good tile! (hat),' 'twenty-a-penny, oh,' 'ha'penny a pint.' (One cry drowned another, so that I only caught the sound of bits of the speeches.) 'Stockings new, fourpence ha'penny a pair, fourpence a pair who'll buy?' 'Electroplating a penny a pottle;' 'pictures, frames, pencils, long, broad and square, a penny each;' 'Roasting-jacks, with roller and handle to raise and lower your joint, a penny each.' 'Who'll buy a belt or a pair of braces for fourpence?' This cry was overpowered by a travelling bookseller. 'Who'll buy a Roman History, for sixpence.' Before he had done, came the cry, 'Wart and corn salve.' 'Now, ladies and gentlemen, newly invented blacking, on a newly-invented principle, to soften the leather and to produce a beautiful and splendid lustre; if any of you that *thinks proper* to have the harticle tested, and tried on *your own boots* and shoes, to show you what I say's the *truth*, and that there's no imposition whatsoever,—the

finest harticle in any shop in England." "Caps, caps, pick 'em out scheap." Looking down the courts, men were to be seen trying on their purchases, and boys gambling for marbles or money. In one alley I think there could not be fewer than 3,000 persons. At eleven o'clock "the Lane" was all but impassable. There were six policemen, four city and two metropolitan, driving all who had stalls, barrows, baskets, trays, boxes, &c., before them. The cries of the crowd then were, "the school-boys are coming," "the blues," "the Peeler." The police hurried past, driving the sellers into each opening, passage, court and alley, which afforded a ready asylum to the flying transgressors. And no sooner were the police past than the sellers returned again to "the Lane". Now came such cries as these:—"Who'll buy the last pair of shoes?" "Who'll buy the last coat, &c.?" So they continued, a dense mass of sellers, till two o'clock, when they began to decline and become fewer and fewer. All this was in the open street. Within the shops there were dense crowds, and not unfrequently some uproar. There were also frequent pleasantries. I saw one man trying on a pair of red morrocco-lined Clarence boots. They came on with great difficulty,—“Oh you'll get 'em on, never fear, and they's jist the boots that 'll wear.” The poor man got one on, but said, “They're too long.” “What's that you say?” replied the shopwoman, with all possible effrontery, “What's that you say? too long, not a bit of it—they're jist your fit: why, man alive it's all the fashion now to have 'em a bit to long in the toe.” He took off the shoe and began comparing it with the other. “They're odd ones” said he. “What's that?” said the woman, “dont tell me that, 'taint likely I'd come here to sell odd boots and shoes, I should'nt sell so many as I do if I sold odd ones. All my customers comes again. Now they're a nice fit, young man; what's the most you'll give?” “Two bob,” said he. She then threw the shoes down in a rage, exclaiming, “Do you think I stole 'em?” The Changes, also were densely packed with people. These are long buildings, which *have formerly been houses, or warehouses, but which are made convenient to hold numerous stalls.* And t

show how entirely Sunday is the great day of business, it is sufficient to remark that for each stall in the covered 'Change, the seller pays 3s. on the Sunday, but may have the same for five week days for only 2s.: so that half as much again is paid on Sunday as for all the remainder of the week together.'

"Before we leave this second fair, we cannot but observe, that, inexpressibly painful as the description must be to the Christian's mind, it has its lessons of instruction. Are not 'the children of this world wiser in their generation than the children of light? How ingenious are the devices of these sellers and buyers, the one to sell their goods, and the other to obtain a cheap bargain. 'Rolla, rolla, rol, rol, rol, rol, rolla—a,' for example shouts out the Jew, and a hundred voices almost involuntarily join in to the song. But on he goes, rol, rol., rol, &c., and all this to attract attention to himself that he may sell his pipes. And so the 1,000 to 2,000 thieves. To describe their tricks would be endless. The exercise of ingenuity is essential to their craft. Here are two duffers whom the missionary saw. One had an old coat thrown over his shoulders. The other was well a dressed, sharp looking fellow of from twenty to twenty five. The latter pretends to want to sell a gold chain, and the first pretends that he wants to buy it. When a decently-dressed man, thought to be a stranger, is in sight, the man with the chain gets just before him exhibits the chain to his mate, who says he will give 5s. to 10s. for it. The man asks more. The stranger looks on, and is at length induced to make an offer. And so a plated chain is sold, as if gold, for more than its proper value, Would that the same earnestness and labour, and ingenuity were exercised for the soul as even thieves exercise for the body. What Christian is not reproached? If for God, and eternity, and the souls of men, Christians resembled the tradesmen and the thieves of Petticoat-Lane, they would long since have used *vigorous means* to evangelize them, and such scenes would not *exist*. But their zeal exceeds ours. A small portion only of their zeal would raise up support for five missionaries at once."

WATCH AND PRAY.

THE Rev. Dr. Patten, of New York, stated at a Meeting of the American Tract Society in that city, that a pious man of colour, in the vicinity of Philadelphia, whom he knew and often conversed with, when he first began to turn his thoughts to the Christian ministry, held with him an interesting conversation. This poor Tom, for so he was called, had been converted when a slave, had learned to read, was called to the dying-bed of his master to read the Bible, was emancipated by his master's will, and, after having redeemed his wife, had removed to the suburbs of Philadelphia. Poor Tom said to Dr. P., "Massa, me hear you are going to study to be a minister!" —"Yes." "Will you let poor Tom say one thing to you?" —"Yes." "Well, you know the good Master says, 'Watch and pray.' Now you may watch all the time, and if you no pray, the devil will get in. You may pray all the time, and if you no watch too, the devil will get in. But if you watch and pray all the time, the devil no get in; for it is just like the sword of God put into the hand of the Angel at the entering of the garden,—it turn every way. If the devil come before, it turn there; if the devil come behind, it turn there. Yes, massa, it turn every way."—DR. BELCHER'S *Clergy of America*.

FRAGMENTARY PIECES.

CLEANSE thy morning soul with private and due devotions: till then admit no business. The first-born of thy thoughts are God's, and not thine, but by sacrilege. Think thyself not ready till thou hast praised him, and he will be always ready to bless thee.—*Quarles*.

GOD is the author of truth; the devil is the father of lies. If the telling of a truth shall endanger thy life, the Author of truth will protect thee from the danger, or reward thee for thy damage. If the telling of a lie will secure thy life, the father of lies will beguile thee

of thy gains, or traduce the security. Better by the losing of a life to save it, than by the saving of a life to lose it. However, better thou perish than the truth.—*Quarles*.

THINGS temporal are sweeter in the expectation ; things eternal are sweeter in the fruition : the first shares of hope, the second crowns it. It is a vain journey whose end affords less pleasure than the way.—*Quarles*.

IF a convert come home, the angels welcome him with songs, the devils follow him with uproar and fury, his old partners with scorn and obloquy.—*Bp. Hall*.

SPIRITUAL REFINING.—The goldsmith loves his gold when it is in the furnace, and so does God love his children when he places them in the crucible of affliction ; it is only to separate the dross, not to consume the gold. " Whom he loveth he loveth to the end."

TO OUR READERS.

Our little magazine has now its first year's career, and we have to thank the friends who have so kindly encouraged our labours. We hope the magazine has done some service to the cause of social and moral progress. We are anxious that its usefulness should extend, but this, and even its continued appearance, must depend, in a great measure, upon our friends kindly exerting themselves to obtain for it a wider circulation. Without this the RECEIPTS will fall far short of the EXPENSES. We are also very desirous of receiving articles and extracts, particularly those bearing upon the social and moral condition of Great Britain and suggestive of practical and enlightened measures for her elevation. Let our friends exert themselves to send us the social and moral statistics of their various localities and much good we are persuaded, will result from the publication of such statements.

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*N.B.—The Index and Title Page for the first vol. of the Magazine will appear with our next number.*

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